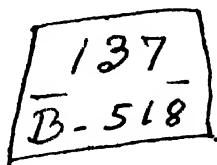*Toward Better Personal Adjustment*

Toward Better Personal Adjustment

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EXTENSION DIVISION
OREGON STATE SYSTEM OF HIGHER EDUCATION

137
B-518

SECOND EDITION

TOWARD BETTER PERSONAL ADJUSTMENT

Preface

It is somewhat amazing, in view of the complexity of life, that direct teaching approaches to effective living are often neglected. Many people habitually struggle along making grave errors. Few of us live up to the realization of our potential. Mental health is more than the absence of illness, it also includes the matter of optimum self-fulfillment. Accordingly, in this book emphasis is placed on continuously improving adjustment even for those who are getting along acceptably. Common errors and shortcomings of normal persons are considered along with the more serious deviations of those considered to be abnormal. Elimination of the common errors can enhance self-realization, and knowledge of the more serious "adjustive" techniques can help one avoid danger zones. It is assumed that happy, efficient persons are as capable of improving adjustment as are those who stumble along.

The treatment is based on the assumptions (1) that growth is continuous for all persons and that direction of growth trends is possible, (2) that habits shape patterns of adjustment but that the re-formation of habits can be controlled, and (3) that one needs clear, even if tentative, goals to direct the course of his life. Better mental health depends on the application of basic principles of psychology. This emphasis on application may be summarized as follows. When a person realizes and puts into action the knowledge that efficient living is the result of steadfast study, work, and habit formation, he has moved closer to the goal of better personal adjustment.

Much of the material is based on experimentally verified grounds. However, theories and hypotheses yet to be proved are considered and evaluated. In addition there are many observations based on empirical evidence, since it is felt that much of the accumulated wisdom of our culture is of this nature. The person who desires to become more appropriately mature, better adjusted to himself and the world, should capitalize upon all these sources of knowledge.

The material of the second edition has been expanded in scope without enlarging the volume. New chapters on marital and occupational adjustments have been added, space for these having been provided by con-

densation of first-edition chapters on thinking and social adaptation. All chapters have been rewritten, thus giving room for the introduction of additional information. Data on accident-proneness, note making, social structure, implications of military service, and the impact of automation, which were lacking in the first edition, are now included. The privilege of doing a second edition is taken as an endorsement by others of the materials and treatment of the first edition. Hence, the basic outline and manner of treatment remains much the same.

The uniqueness of the volume lies in the emphasis. While most books on mental hygiene and psychology are addressed to professional workers—teachers, counselors, clinicians, etc.—this one emphasizes the needs of the individual. However, the effectiveness of both professionals and laymen is largely dependent upon their own mental health. Most of the book deals, therefore, with normal persons, but abnormalities receive mention for the sake of understanding and as indications of danger zones of adjustment. Causative factors of maladjustment are described, but major stress is placed upon the individual's reactions to potentially frustrating conditions.

In general, the book deals with psychological principles underlying preservative and preventive mental hygiene. It is to be hoped that the application of these principles will play a small part in the reduction of maladjustment and the enhancement of self-fulfillment. The pervasive aim is to help in the achievement of "a way of life that shall enable every person to live a happier, fuller, more harmonious, and more effective existence."

The author wishes to express his thanks to numerous publishers, societies, and individuals who have granted permission to quote copyrighted materials. Their permissions are indicated further in the footnotes to excerpts used.

Thanks are also expressed to Charles Locks, Los Angeles, for suggestions for improvement, and to Mr John Jenkins and Dr. Will Drum of Portland State College for reading and criticizing certain chapters.

The value of the suggestions from Dr. O. Le Roy Walter, Dr. Henry Stevens, Dr. James C Caughlan, and Dr Milton Field, who helped with the first edition, is still reflected in this volume. Mrs. Alta Diment, who typed and edited the various manuscripts of both editions, deserves many thanks. Her responses to scratchings on rough drafts, her patience with rush orders, her efficiency and cheer exemplify excellent personal adjustment. My wife, Evelyn, has shared the labor of writing by her success in conserving the time which was so urgently needed

HAROLD W. BERNARD

Contents

The Individual and Mental Health

The Meaning and Importance of Mental Hygiene

All persons are, in one way or another, concerned with making their lives happier and more effective.) Students have varied reasons for attending college. Some wish to prepare for a chosen professional career. Others desire to broaden their knowledge and competence so they can more wisely choose their lifework. Many hope to build a firm general foundation for whatever career is readily available. A few go to make their parents happy; some may wish only to "keep in the swim" with their friends. An occasional person may admit that his chief reason is to find a good marriage mate. Regardless of the dominant purpose for pursuing an education, all are concerned with happy, harmonious, and effective adjustment. It is a significant pursuit for everyone, whether or not he is in college.

The search for adjustment is not a novel one.) Modern civilization is the result of a vast accumulation of knowledge. Each generation profits from the successes and failures of its predecessors. We and our contemporaries have many conveniences that add materially to our physical comfort. Knowledge, scientific success, and material goods are the product of the intellectual activity of countless human beings who have lived before us. Mankind has sought and still seeks ways of improving adjustment and enriching life.

Yet in the midst of priceless assets there are foreboding liabilities. Nations suffer from hate, suspicion, strife, and cruelty. Individuals have their happiness and effectiveness threatened by worry, uncertainty, depression, and feeling of futility.) Such threats have been present in many generations of mankind. Apparently, intellect alone has not been able to solve many of the perplexing problems of groups and

3

individuals.) While intelligence has contributed much to the fullness of life, it has not freed us of all our problems.

Up to the present time, the improvement of man's lot· has been largely a matter of applied intelligence. But since there are many vital questions still to be answered, it would seem profitable to consider some other areas of possible progress. One such area concerns the emotions. (It seems highly probable that the future evolution of man may be in terms of emotional development, rather than solely in terms of intellectual progress.) Another problem is that of social adjustment. This involves intelligence and emotion, directed by ethical considerations.

Mental hygiene is a movement which is designed to foster such social and emotional evolution. It is an attempt to help man so to utilize his knowledge that the severity of the liabilities of civilization will be reduced. Conversely, it is an attempt to help him make better use of the assets of civilization. Modern mental hygiene is one approach to more complete self-realization.) It concerns the normal person (as well as the abnormal) because few, if any, have achieved full effectiveness.

Origins of Modern Mental Hygiene

The idea of mental hygiene is not entirely new. Many of the teachings of great religions are similar to the lessons of mental hygiene. Certainly the conclusions of great and small philosophers have frequently emphasized the same values which mental hygienists stress. The generalizations which we call "common sense" are frequently corroborated by the principles of mental hygiene. The subject is not new, but the name is of recent origin.

Modern mental hygiene can, to a large extent, be traced back to the work of a man who was at one time insane. This man, Clifford Whittingham Beers, spent several very uncomfortable years of his life in institutions devoted to the supervision of the lives of those who could not be trusted to take care of themselves. Beers's life in such places was so extremely unpleasant that when he was finally released, after being cured, he devoted his energies to reformation of the institutions and the techniques used in treating mental patients. His work, starting about 1909, was primarily concerned with the curing of mental patients after they had broken down. Up to the time of Beers—as is is to some extent even today—mental hygiene was regarded as synonymous with psychiatry—the science which deals with the causes, conditions, and treatment of mental

abnormality. However, his enthusiasm affected many people of diverse interests, with the result that concern about curing those already afflicted is perhaps less pervasive than is the emphasis upon normal day-to-day adjustment(The stress is now probably more on problems of the prevention of mental illness than it is on the matter of treatment.) Instead of dealing solely with the insane and the feeble-minded, it is also concerned with the behavior twists and peculiarities which characterize the man on the street—the hypothetical "average" man. These minor quirks and peculiarities are not enough in themselves to cause concern. Almost everyone has personality characteristics that cause some other to think he is queer; yet most people are, by definition, normal. What does cause mental hygienists concern is that a good many behavior deviations are unnecessary and that they are very likely to lead to more serious difficulties. Furthermore, just because a characteristic is typical (or normal) is no sure indication that it is desirable from the standpoint of effective living. These minor, often typical, and unnecessary deviations sometimes lead to serious difficulties which are all too prevalent, if we can believe the statistics.

Extent and Cost of Mental Illness

The first time we see the statement ("One out of every twelve children born in the U.S. is destined to spend some part of his life in a mental hospital). . ." [1] we are inclined to doubt. When we see practically the same assertion from several sources, backed by statistical studies, we begin to see how uncomfortably close the problem is to our own daily lives One out of sixteen ac`lts is suffering from some kind of mental illness.

There are about 700,000 people in institutions for mental illness. This figure takes on significance when we compare it with the 750,000 teachers who,   staffed the elementary and secondary schools of the nation. More patients are being committed, at the rate of 250,000 annually. The import of this figure can be realized by comparing it with the 300,000 men and women who were graduated from all institutions of higher learning in the United States and its territories .   More than twice as many persons are in mental institutions during a year than will be graduated from colleges that year! (Data indicate that half the persons in hospitals in any one day are in mental hospitals. A third of the beds in general hospitals are occupied by patients suffering mental illness/ Half

the average doctor's patients are ones who have emotional disturbances or physical illnesses associated with mental disorder (38:1–9).[2]

Karl Menninger has given such a forceful statement of the prevalence of mental disease and of the importance of the problem of mental health that an extended quotation seems justifiable.

(a)

(b)
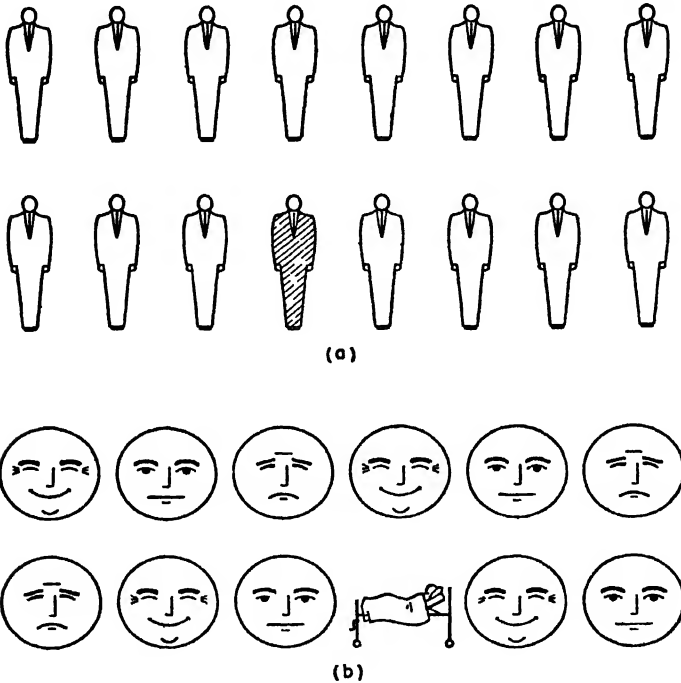
Fig. 1. (a) At any one time, there is about one person out of sixteen suffering from mental illness or severe personality disturbance (b) One out of every twelve children born each year will at some time during his life require hospitalization for mental illness. Many others will have difficulties in adjustment

When a trout rising to a fly gets hooked on a line and finds himself unable to swim about freely, he begins a fight which results in struggles and splashes and sometimes an escape. Often, of course, the situation is too tough for him.

In the same way the human being struggles with his environment and with the hooks that catch him. Sometimes he masters his difficulties; sometimes they are too much for him. His struggles are all that the world sees and it usually

[2] In reference citations, the first number in parentheses refers to the number of the item in the bibliography. The number following the colon refers to the page cited in books. Pages are not given for periodicals, since these are included in the bibliography

misunderstands them. It is hard for a free fish to understand what is happening to a hooked one.

Sooner or later, however, most of us get hooked. How much of a fight we have on our hands then depends on the hook, and, of course, on us. If the struggle gets too violent, if it throws us out of the water, if we run afoul of other strugglers, we become "cases" in need of help and understanding. Statistics say that one out of every twenty of us is, or has been, or will be, in a hospital for mental illness; and the other nineteen of us don't feel any too comfortable all of the time, even if we have no fears of such an extremity. The minor symptoms of the struggle are legion; mental ill health is certainly as common as physical ill health and probably much more so. Cicero said: "The diseases of the mind are more numerous and more destructive than those of the body." He was right. But they are not always recognized as such.

When a man is promoted to a new job and it worries him so much that he has to quit it; when a woman gets married, finds herself unfitted for married life, and becomes depressed; when a student goes to college with high hopes, but fails in half his subjects, when a soldier goes to war and develops shell-shock at the sound of the first gun; when a lad of promise spurns opportunities of achievement in favour of cheque-forging or automobile-stealing—then these people are mentally unhealthy, they are unable to adjust themselves to their environment. They are inept and they are unhappy; some of them will end their lives in tragedy.[3]

Here, it is evident, Menninger is concerned with not only the institutional cases of mental illness but also the minor symptoms of mental sickness. Almost everyone has had colds, headaches, muscular pains, and feelings of tiredness and has recognized them as symptoms of physical ill health.)(There is growing evidence that these symptoms are frequently generated by mental disturbance.) Those who are wise take steps toward the alleviation of the conditions which create these symptoms (It is not considered peculiar to consult a physician for such ailments; but many fail to recognize that periods of the blues, depressions, inefficiency, sadness, and worry, or even stealing and lying are symptoms of mental illness (see Fig. 2). Too often no steps are taken to relieve the difficulties.) In fact, the general attitude is so erroneous that it is considered strange to consult a mental hygienist or a psychiatrist There seems to be a feeling that if one does not admit his condition, the illness does not exist or will not be noticed.

(Mental ill-health is not only widespread, but it is expensive both in terms of dollars and in terms of adjustment,)even when only serious cases are considered. It would be difficult to estimate the monetary costs of

mental illness of all sorts. (It has been suggested that it costs as much to maintain one mentally ill patient for a year as it does to educate seven normal children.) It seems probable that 30 to 50 per cent of the cases are preventable. (One of the major purposes of mental hygiene is to prevent some of this waste of human life and financial resources.)

Suitor Shoots 2 Women to Death, Fails in Attempt to Take Own Life

Husband Facing Action for Divorce Shoots Friend of Wife, Kills Self

Soldier Killed By Cyprus Mob | **Inmates Riot At Alcatraz** | **Traffic Toll Hits Record**

Suicide Attempt Misses Again | **Crash Hurts Teenage Pair** | **Delinquency On Increase** | **Police Guard Killer of Two**

Jury Finds Killer Crazy | **Girl, 9, Victim Of Assault Try**

Convict Tells Of Beatings | **Hanging Body Found in Hotel** | **Boy, 20, Found Guilty of Theft**

Crossing Crash Takes 8 Lives | **Coeds Repay Lingerie Raid** | **Three Injured In 2-Car Crash** | **Mother Kills 3 Daughters**

Obese Spinster Pleads Guilty to Theft Of More Than $1,000,000 Since 1933

Fig. 2. Typical daily evidences of the nature and human cost of mental ill-health.

Not only is mental illness extensive and expensive, but statistically it is increasing in prevalence; consequently, the costs are rising, quite apart from fluctuations in dollar values. At the present rate, of the children now in school approximately 1 to 1½ million will at some time be inmates of institutions for the mentally ill or defective. Another way of stating this trend is to say that, of the pupils now attending high school, those who will enter hospitals for mental illness *at some time in their life* will out-number those who will go to college. (It must be remembered that the trip to college will be much more direct than the journey to mental institution.) Furthermore, the number of patients in mental hospitals could probably be matched by the number of those who are psychotic but who have not been hospitalized.

Fortunately, there is reason to doubt that mental illness is actually increasing to the extent indicated by statistics. It is probable that people are fundamentally as stable today as they ever were. Facts supporting this view are: (1) The concept of mental illness has expanded until today it includes many manifestations that were at one time considered to be normal. (2) The increasing urbanization of the population has made hospital facilities more available. (3) Statistics for previous years are not comparable to statistics computed from contemporary data. (4) An increase in the expectancy of life has placed more people in the higher age brackets, where the rates of mental breakdown are higher. Moreover, the outlook is improving: (1) There is a noticeable trend toward improved child-rearing practices. Parents are more widely rec-ognizing the need for children to be children. there is more permissive-ness, more attention to varying rates of development, and a realization that warm love is vital. (2) There is widespread implementation of the mental health emphasis in schools. teachers are becoming increasingly cognizant of deleterious school practices and the essential nature of their own mental health (121:3–4). However, despite these encouraging indi-cations, there is need for concern.

The Human Costs

For society as a whole the incidence and monetary costs of maladjust-ment are significant. For the individual, the important things are the misery, frustration, futility, discouragement, fear, and loneliness that accompany maladjustment There is no way to reckon these costs in statistics. But if the friends, parents, children, and husbands and wives

of the mentally ill were consulted, they would likely say that the money costs are insignificant.

How can we estimate the loss when emotionally immature people marry and then find that marriage is no cure for immaturity? How do we compute the value of the lives that are ruined when a parent projects his own problems onto his children and keeps them from developing the abilities they have? How do we measure what is lost when young people, who demonstrate on tests that they have high mental ability, nevertheless, drop out as failures in school and college, or in professional and graduate schools? How much does society lose when people cannot hold onto a job or cannot get along with others or with themselves? If mental hygiene can help people face their problems and enjoy living, the contribution will be noteworthy, even if the problems of institutionalization are still to be solved.

Too many people function at less than maximum capacity and get less satisfaction than they should out of what they do, only because they impose unnecessary burdens upon themselves. With exaggerated concern for the petty details of daily life, they are never really free to tackle and enjoy the major challenges.[4]

Tourists in an Eastern state report a highway sign bearing the inscription "Slow up before you become a statistic." The admonition has bearing in the field of mental hygiene

Current Developments in Mental Hygiene

Data on the Second World War throw additional light on the extent of mental illness. Of 16 million men examined for military service, about 12 per cent were rejected as "psychologically unfit"—more than a third of those who were pronounced unfit for service for any reason. This is all the more startling when one considers that the draft age represented the time in life when men are supposedly in their prime. The rate for rejection for psychological reasons in the First World War was only 5 per cent, as contrasted with the 12 per cent just cited (98:4). This does not necessarily indicate an increase in mental ill-health, more probably it is an indication of improved recognition of the problem.

The men rejected for duty in the Armed Forces were not all hopeless cases. They were rejected because it seemed unlikely that they could stand the extra strain imposed by military service. Many would, and did, adjust satisfactorily to civilian life. With additional help, many could have adjusted to military life, but psychiatric treatment normally requires a long

time, and the military aim was to win a war rather than to improve the health of a single person. When attention was given, in the armed services, to rehabilitation, the results were encouraging: (1) Five replacement companies which were given talks on mental hygiene saved 995 man-hours over five companies not given the talks but otherwise treated the same. (2) Seventy per cent of the soldiers given retraining for three months after mental breakdown were returned to duty. Of these, three-fourths were still on duty six months later. (3) As the result of combining medical treatment with psychotherapy, recreation, education, and military discipline, periods of convalescence from physical illness were reduced from 30 to 70 per cent. In addition, the recurrence rate was substantially reduced. In the past nine years the U.S. Naval Retraining Command has worked with 48,000 misfits and restored 14,000 to duty. Difficulties of adjustment are shown by such symptoms as absence without leave, assault of superiors, sex offenses, and theft. After periods averaging six months these men are dishonorably discharged or reassigned to navy jobs. Studies of both the successes and failures continue with the hope of improving the rate of rehabilitation (96).

Studies of high school youth show that courses in adjustment have broadened criteria for evaluating behavior, improved the logic of analyzing human situations, clarified constructive goals, and produced articulate personal credos. Changes have been accomplished in the form of improved attitudes toward school, constructive behavior toward teachers, and congenial group behavior. Other experiments have resulted in improved scores on personality inventories. Significant superiority in thinking about and behaving in groups has been achieved in experimental groups as contrasted to control group (91).

A series of lessons on mental hygiene have been used with elementary school pupils for a number of years. The lessons "Human Relations in the Classroom" have been judged by users to be effective in the following ways: Pupils have learned to regard their personal problems as being quite similar to the problems of others. They have learned to describe and analyze their feelings rather than to repress them. They have achieved better self-understanding. They have achieved a better understanding of the role emotions play in their lives. Although these lessons do not provide a panacea, it is felt that their use will contribute to the production of a generation that will be more understanding and stable (22:1–15, 217).

One can hardly pick up a current magazine without finding some article purporting to give clues to improved personal adjustment. Some

are well balanced and emphasize the need for rounded development and varied approaches. Others offer a "single-shot" panacea: vitamins, extended education, knowing yourself, more reading, and the like. Though each may be a worthy emphasis, life is so complex that adjustment must take place on many fronts. At any rate, it is safe to say that the current interest in, and emphasis on, personal adjustment is strong and growing stronger.

These practices and viewpoints have important implications for the student of adjustment, for they show not only that mental health is susceptible of improvement but that some maladjustment is avoidable when proper precautions are observed It is the purpose of this study to point out some of the ways in which improvement and prevention can be accomplished

THE COLLEGE STUDENT AND MENTAL HYGIENE

Enlightened concern about the problems of adjustment could and should result in an increase of happiness and efficiency for mankind. This broad generalization does not make exception of the group of those privileged to be college students In institutions of higher learning there are many students who are irritable, who chafe over classroom procedures, resent authority, balk at suggestions, blame instructors for their own lack of achievement, shirk their scholastic and extraclass duties, have nervous mannerisms, and worry excessively Such behavior is symptomatic of the fact that these students are not in an optimum state of mental health. Many, indeed run away from college and its problems. Some run away by means of "nervous breakdown." Thus, in spite of his high intelligence, and in spite of previous success in surviving competitive selection, the college student needs to be concerned with mental hygiene Persons of high intelligence, just as surely as do those who have lesser mental endowments, have mental breakdowns when they ignore the principles of mental hygiene. In fact without the exercise of emotional control, high intelligence, because it increases awareness of pressing problems and conflicting situations, may actually increase the probability of mental illness. This does not mean that breakdowns are more frequent among those who have high intelligence. Statistics show that, on the whole, above-average intelligence tends to facilitate adjustment. However, intelligence alone does not supply the complete explanation. It does indicate that those who have made satisfactory adjustments have

used their intelligence to gain knowledge that improves their emotional control.

The study of mental hygiene is important because, along with intellectual development, individuals should develop emotional control. It is important to note that, just as intellectual development results from conscious strivings toward objectives, so too mental health may result from such conscious pursuit. "Good mental health is not some mysterious hereditary quality. It is just as much the result of good mental hygiene as good physical health is the result of suitable diet, proper rest, and proper exercise." [5] Some of the specific problems of college students are briefly summarized in the remainder of this section

Breaking Home Ties

\ Many college students fail to achieve the maximum of happiness and efficiency in college because they are homesick.)Perhaps they have never before been away from home for a prolonged period. Ideally they *should have been* prepared for attendance at college by having been weaned away from home by previous shorter periods of separation. If they have not had such preparation, nothing can be done about that phase of the problem after they have entered college.

\ A study of mental hygiene will help students to see that their *attitude toward* the difficulty of breaking home ties is as important as their actual separation from loved ones.)It will indicate that the new experience holds an opportunity for growth to more complete emotional maturity. Their study will help them ' · welcome the problem as a challenge to their personality development.(The mental hygiene principle of facing reality)will lead them to see the futility of excessive daydreaming about home and the futility of wishing for what has been or what might be. This same principle(will cause them to attack the problem of increasing their social adaptability)by contact with their classmates, instead of wishing for the feeling of security furnished by parents. Their study of personal adjustment will indicate that greater personal satisfaction will result from sticking it out. Furthermore, winning a victory against present difficulties (e.g., loneliness) gives indication that future conflicts will also be resolved successfully.

You say, "Well, common sense will tell you all this." You are right— if you will let common sense talk to you. But there are many who ignore

its voice and let their emotions rule. It is at this point that mental hygiene becomes effective. Mental hygiene points out the necessity for applying our knowledge, instead of just being aware of certain truths. Mental hygiene is a way of acting as well as a way of thinking.)

Self-direction

The increased demand for self-direction is similar to the problem of breaking home ties Before entering college, the student may have been protected by parents and relatives from the difficult experience of making choices.In certain dilemmas he may previously have depended on father or mother to make decisions (It would have been better for him if he had been given opportunities, even forced, (to make his own decisions.) But, there is no gain in regretting the opportunities for developing self-direction that have passed. One *must now* make the choices for which previous experiences should have prepared Loving parents and helpful teachers now cannot "ride herd" on the paths followed. The college student is largely "on his own" in answering questions which have important present and future bearing How shall money be spent? What classes should be taken? What kind of friends should be cultivated? What moral conduct should be pursued? Of exceeding importance are the questions "How should time be spent?" "How much should be allotted to study?" "How much for play?" "How much for organized student activities?"

Clues to the achievement of self-direction are offered by a study of mental hygiene. It will teach you that decisions are tentative. If your course of action does not work out as you planned, you can change it. Mental hygiene shows that while it is no sin to make an error, it is not commendable to make the same mistake repeatedly. You will realize that you can learn by mistakes just as surely as you can learn by your successes—perhaps even more surely. Intelligent self-direction is the very essence of mental hygiene Depending on others may be comfortable, but it promises increased future difficulties. The real gains you make in mental health and personality are the result of your own self-direction and self-improvement.) Realizing these facts and acting upon them will lead to living in a mentally healthful manner.

Self-esteem and Competition

One of the serious problems of self-direction will be related to the matter of self-esteem. You are no longer in a familiar community or high

school where you were once rather important. You now associate with students who were in their respective home towns persons of prestige. You are likely to feel that your talents are not so marked as you once considered them. Under such circumstances it is necessary to maintain your sense of proportion.

A study of mental hygiene will help you. You will come to realize that your abilities can stand improvement, and here is a challenge to your growth. The technique of honest self-evaluation will help you to realize that you have many valuable characteristics but that you must also recognize the assets of others. Do not underrate either your own qualifications or those of your classmates. Develop both your self-respect and a respect for others. Mental hygiene should teach you the value and the means of honest self-evaluation, and this will bolster your self-esteem by making you take account of the assets in your personality.

As to competition, an important consideration is the development of the spirit of competition with your own self. In the college community, where individuals with rather marked abilities have gathered from many part of the country, the competition that one meets is often quite keen As a person compares himself with those about him, he is likely to be somewhat discouraged. Where he once stood high in his class, he is now only one of many students. Large classes increase the probability that they will include many good students

Recently the author encountered a student who could not stand competition. The young man had done very well in his high school work; in fact, he was an honor student. Tests of vocabulary, reading, and general intelligence indicated that he should be able to do superior college work. Yet, after he had made an encouraging start, his academic record was such that there was danger of his being placed on probation An interview revealed that he had a well-balanced program of study and recreation. There was no health problem. A personality inventory followed by an interview yielded no clues to the problem. Finally, it was discovered that he was bothered by not being able to keep at the very head of the class. As he discovered the strength of the competition, he drove harder and harder to succeed, keeping his mind on beating others rather than on acquiring the knowledges and skills that were required in the courses. His tension prevented his capitalizing on his good native ability and sound background. Fortunately he was able to face and accept the fact that he did not need to be the best. When he relaxed

and took daily lessons in stride, he did better than average work, even though it was not the best in every class.

An objective attitude, which a study of mental hygiene will help you achieve, will assist you to maintain a balanced perspective with regard to competition.) You will realize that there are different kinds of competition—with self, with others, and with past performance. Certainly there will be a desire to compare well with others in your work, but there should also be a strong wish to better your own record. Evaluate yourself in terms of your own growth—competition with yourself—just as frequently as you evaluate yourself in terms of your present status. In other words, derive confidence from the fact that you are improving and learning. (As a person sees himself improving his own record, he will also see himself bettering his status in class. A prime objective of the study of mental hygiene is to assist people in developing the ability to view themselves thus objectively.)

Rapid Growth Presents Problems

The objectives of a college education have been stated in many different ways. One point of view is that the college seeks to bring about a more rapid development of the individual than would be the case if he were to gain all his knowledge from direct experience. The rate of change causes many difficulties for the person affected by the change. These very changes, if they took place more slowly, would present little difficulty because they would be barely noticeable. When anyone suddenly has to change his mode of living, he feels varying degrees of discomfort, because his fundamental desire for a sense of security is violated. Habits of dependence upon others, of customary ways of doing things, and of previously accepted ways of thinking frequently are challenged and sometimes are rudely disrupted in college. Often the habits that proved effective in an earlier environment actually become causes of conflict. The sudden change from parental dependency to the need for making one's own decisions is likely to be a source of such conflict.

(A study of mental hygiene can suggest many things that will help to reduce the complexity of the problems arising from the fact that college forces rapid growth.) As has already been said, the stimulating conditions of college life must be accepted as a valuable opportunity for personality development. The student must realize that achievement does not come if he is not challenged. We enjoy competitive sports because our opponent

challenges us to show superior skill. Ordinarily we do not greatly enjoy playing tennis with someone whom we can outscore with ease. Furthermore, our game would not improve without our being stimulated by a worthy opponent. The invigorating circumstances of college life should be accepted and welcomed as gladly as a worthy competitor in a game is accepted. The challenge to improve our knowledge, to solve our problems, to meet new people, to develop additional skills can be discouraging if we are afraid of changing routines. These same factors can, however, be strong motivators if we welcome the opportunity for rapid growth.

Those who are familiar with mental hygiene know that security is not actually achieved through static, immobile conditions. Rather, the person who is secure is one who is capable of making changes as the conditions around him change. The very process of living implies change. Why not accept the rapid change that college forces as a means to more complete living? William C. Menninger indicates the need for growth in this chaotic, turbulent world by stating, "But it is our world; it is what we are making it; and its course depends on the responsibility that you and I assume for it." [6] This is merely another way of saying that the mentally healthy person realizes that true security exists, not when one is standing on "the solid rock" but when he is capable of keeping his footing in "the shifting sands."

As for changes in ways of thinking, it should be recognized that a person who has achieved a final crystallized philosophy is one who has stopped growing. Of such a person it may be said, "He has let himself get into a rut." The impact of this statement can be strengthened by adding the aphorism "The only difference between a rut and a grave is that a rut is longer—the persons in them are equally dead." One who is in good mental health, then, will look upon college as a priceless opportunity to foster more complete living and encourage rapid growth. Again, it may well be emphasized that our problems are of less importance than is the attitude we take toward them.

Problems of Sex Concern the College Student

Although the problems pertaining to sex are not restricted to college students, such problems are a frequent source of difficulty for these

students. In common with adolescents and postadolescents, college students are perplexed as to the line of action they should pursue in dealing with their impelling sex drives. They are concerned about the propriety and results of their contacts with members of the opposite sex. Dating and petting give rise to difficulties. Girls in women's colleges and boys in men's colleges have unique problems, while students attending coeducational institutions have both advantages and disadvantages in their dealings with the problem of sex.

A study of mental hygiene will afford clues to the solution of the particular problem being encountered by any individual student. Those who apply the suggestions afforded by mental hygiene will realize that their own problems are not unique. A study of individual differences will reveal that the physical make-up of different people is quite varied and that the sex drives are stronger in some than in others. Some will be disturbed by problems which seem impossible of solution, while others will feel no problem at all. Realization of these facts will make it apparent that the solution of a given person's problem is an individual matter; no blanket prescription can be given as to what should be done to ensure solving such problems for everyone. Furthermore, it will be realized that the individual must solve the problem himself. No one can give a ready-made answer that will perfectly fit all situations. Nevertheless, although the solution of the problem is a personal matter, it is necessary for the dictates, demands, and ideals of society to be observed.

In spite of the fact that the problem of sex is in some respects an individual matter, certain suggestions have been found useful in many situations. It must be realized that sex drives are perfectly normal and that they should be treated as though they were normal. Open consideration and objectivity are beneficial approaches. Participation in social gatherings with the opposite sex affords definite satisfactions. Utilization of the college resources for physical activity is often helpful in diminishing the force of the sex drives. The establishment of confidential relationship with some older, dependable person will frequently be of immense value. Cultivation of emotional expressions through dancing, dramatics, painting, and music is frequently recommended as a means of reducing the overemphasis that is sometimes assigned to sex.

Studies of promiscuous persons reveal that their most common characteristic is a basic feeling of not being loved (40:130). They are maladjusted, and their sex relations are a search for the human closeness

which they lack. (The better-adjusted persons realize that sex appetites, like hunger for food, must be controlled. Since there is no panacea for such control, the answer lies in over-all adjustment, varied interests, and balanced activities.

Some General Considerations

In this section, certain of the problems of college students have been outlined, and brief indications of how mental hygiene might be of assistance have been given. It is not assumed that the reading of a few pages will give all the answers to these complex problems. Rather, the aim has been to suggest, not to teach, how the study of personal adjustment can lead to a fuller, more effective, more harmonious life. In the chapters which follow, the points already touched upon will be elaborated and discussed in different situations Thus, the problem of college adjustment is but one of the many situations in which the principles of mental hygiene can be applied. Needs such as those for objectivity, self-direction, confidential relationships with other persons, achievement, security, facing reality, controlling appetites, and the employment of common sense are just as urgent in meeting life problems in general as they are in making college adjustment

MEANING OF ADJUSTMENT AND MENTAL HYGIENE
Adjustment

Adjustment should be thought of as a process rather than an achievement or condition Satisfactory adjustment today promises, but does not guarantee, effective adaptation tomorrow. (We can therefore define adjustment as the employment of thought and behavior patterns which yield satisfaction today and give indications that the next problems encountered will be similarly successfully resolved.) Maladjustment, on the other hand, means the employment of thought and behavior patterns which alienate one from himself and others and which promise that future problems will become increasingly difficult. James Russell Lowell was a discerning psychologist when he wrote, "There is always work . . . for those who will; and blessed are the horny hands of toil." More recently the continuing nature of adjusting has been expressed as "developmental tasks," which are successively met from infancy to old age (53).

Mental Hygiene

Analysis of the various ways in which mental health has been defined yields, on the whole, a unique combination of words rather than a distinctive thought. The definitions, when analyzed, generally carry implications corresponding to the following: ("Mental health may be defined as the adjustment of individuals to themselves and the world at large with a maximum of effectiveness, satisfactions, cheerfulness, and socially considerate behavior, and the ability to face and accept the realities of life.")

(Mental health is not efficiency alone, or contentment or cheerfulness alone. It is the product of all these factors as they are expressed in the life of the human organism. Mental health characterizes the person who is capable of effective work that is at the same time both personally and socially satisfying. It involves the maximum development of the capabilities of a person, which leads to success commensurate with capacities. It involves the ability to keep one's temper under control and to express cheerfulness and consideration for fellow beings. It means being able to face reality in both defeat and victory, in both good times and bad, and to do this with intellectual and emotional stability. Mental health is not some simple, single aspect of life—it is intimately related to the whole of existence.)

(Mental hygiene, on the other hand, is the program that one adopts to achieve adjustment. It involves the prevention of maladjustment for normal people, as well as the curing of persons who already have become psychologically disorganized.) It is the practical art of living according to the principles of sound psychology and philosophy. (Generally speaking, we can say that the purpose of mental hygiene is to assist people in the realization of a fuller, happier, more harmonious, and more effective life.) Each of these factors will bear some elaboration.

A *fuller life* means that there are so many interesting things to be done that one can never be bored. It involves the exercise (even if not the complete development) of as many of our capacities as possible—our mental, physical, emotional, and spiritual facets of personality.

A *happier life* is not something that can be defined for one person by another. But if you can say that you are happy—mean what you will by it—an outsider has no right to challenge you. In short, a happy life

is one which you believe is affording you the satisfactions, challenges, opportunities, love, and other experiences that you desire.

A *harmonious life* is one in which you get along with yourself and others. Getting along with yourself means that you select goals and pursue activities which are commensurate with your abilities. It means that you are able to make decisions without regret and to admit mistakes and deficiencies with a degree of objectivity. Harmoniousness with others requires such attitudes as to make you worthy of friendship and love. A working acceptance of the restrictions placed on you by law and custom is another aspect of such harmony.

An *effective life* simply means that purposes and activities have been planned and executed so that the maximum is accomplished with a minimum expenditure of time and effort. Work is applied where and when it will do the most good. There is a minimum of distraction and waste. The efficient life is economical in more than the monetary sense. [In a sense, mental hygiene is a new term for some old ideas. As such we might say that mental hygiene is a *practical and applied* philosophy of life. It is a code of conduct and a system of rules and principles for healthy living. Mental hygiene is the vessel by which the cargo of mental health is carried, since mental health is the result of the successful application of the precepts involved in a mental hygiene program.)

The Concept of Normality

It must be borne in mind that, although mental hygiene is frequently thought to be concerned only with abnormality, such is not the case. This narrow conception can be held, at present, only by those who recognize that actually there is some degree of abnormality in everyone. In some particular response or characteristic one person may deviate from the so-called "normal" or "average" individual. Is such a person abnormal? In both popular and scientific thought we merely say that the person deviates in a particular respect. We do not consider him to be abnormal. Except in certain types of organic diseases (which many people lack entirely) that contribute to mental ill-health, the difference is one of degree rather than kind, and it is indeed difficult to know where to draw the distinction between normality and abnormality. That is, the person who is abnormal by virtue of possessing the symptom known as a phobia (a morbid fear or dread which dominates the person's existence) differs from the normal person only in the kind of fear he has and the

extent to which it has developed. The manic depressive (a person characterized by the habit of going to emotional extremes—from periods of elation to those of depression) is different from the normal person who has "fits of blues" or "dog days" only in the degree to which the emotional states characteristically progress. The psychoneurotic (a person who has developed any of a number of escape mechanisms which are indicated by certain types of ailments) is merely an individual who has carried on a process of rationalization, something we all do, to an extreme degree.

On the other hand, it must be admitted that there are certain types of mental illness which are not due simply to differences in degree. Thus, paresis (syphilitic infection of the brain) is not something that a normal person possesses to a small extent. There are, of course, varying degrees of paresis but most normal people are entirely free of the germ which causes the disease. Encephalitis, or sleeping sickness, also is a distinct abnormality Nevertheless, it is generally valid to state that abnormality is a matter of degree and that the man who said, "There is enough good in the worst of us, and enough bad in the best of us, that it ill behooves the most of us to make fun of the rest of us," was stating a view that is, at least partially, applicable in defining abnormality.

Another aspect of·normality might well be considered in the study of mental hygiene. This has to do with standards of ideals of conduct. Normality in this sense involves a desired or desirable condition. Parents who hope that their children will be "normal" are, in reality, hoping that their children will have no problems of health, food, housing, friendship, or scholastic achievement which cannot be solved. Actually, of course, such problems as these are normal in that they are experienced by the typical person. The student of adjustment should strive for the following aspects of normality: (1) the avoidance of extremes of behavior that will alienate him from his fellows, (2) the exercise of caution in regard to disease and injury that impair the functioning of the central nervous system, and (3) the endeavor to get closer to "desirable" conditions than he previously has been.

The Scope of Mental Hygiene

To assert that the scope of mental hygiene is as wide as life itself would probably be to make an unwise generalization; but it is true that (mental hygiene touches our lives at numerous and vital points. The

frustrations we encounter in and out of school life have their relations to mental hygiene. The pleasure we get from a job, the efficiency with which we perform it, its significance for other people are often discussed in books on adjustment. The social relationships of civic responsibility, marriage, and friendship are most effective when based on sound mental hygiene principles. The use we make of leisure time, the type of avocational interest we develop, the planning of our off-work hours can be improved by using the teachings of mental hygiene. The use we make of, and the value we derive from, religion can well be influenced by the study of this branch of applied psychology. Anyone who stops to realize the wide scope of mental hygiene will recognize the difficulty of making a truly intensive study of it within a few weeks or months. He will also recognize the limitations of the treatment which can be made in any one book. Continuous study of mental hygiene is justified by the inclusiveness of its scope.

Many books on adjustment will be found to contain discussions of heredity and eugenics and thus to involve the biological sciences. Physical environment is a potent factor in the shaping of human personality, therefore, the physical sciences are involved. Sociology, political science, and history are needed for describing the effects of the social environment on the personality and mental health of individuals, particularly in groups; therefore, the social sciences are involved. Because mental hygiene is concerned with enjoyments and satisfactions, literature, music, painting, and other fine arts must also be considered. Since the problems of selecting an occupation and the pursuing of hobbies are aspects of mental hygiene, the practical arts must have their share of consideration. Hence it becomes evident that many of the aims of education and formal instruction are correlates of the aims of mental hygiene.

THE OUTLOOK FOR MENTAL HYGIENE

More and more attention is being paid to the problems involved in mental hygiene. It is a matter of widespread concern. There are over 300 national, state, and local organizations which study mental hygiene problems and disseminate the information gained. Books and articles dealing with various aspects of this problem are increasing in number and popularity. The word "psychiatry" and the term "mental hygiene" are heard more and more frequently. These are all indications of a widening interest in the subject.

Mental Hygiene Courses in College

Three times as many colleges offered mental hygiene in 1940 as did in 1930. Since the end of the Second World War the increase has been even more rapid. This in revealed by the number of classes, the size of classes, and the amount of literature that deals directly with the subject. "At the rate counseling centers, mental-hygiene clinics psychiatric services, and other accoutrements of a comprehensive mental-hygiene program in college have been developing, it is safe to say that the future augurs increasingly well for the personal and social adjustment of the nation's potential college graduates. . . ." Another encouraging phase of this development is the fact that mental hygiene courses are stressing normal rather than deviate persons. Increasingly there is a distinction between courses in abnormal psychology and courses in mental hygiene.

Such trends are encouraging, but when one considers the high incidence of maladjustment and the still higher incidence of failure to capitalize upon potentialities, the study of mental hygiene in only about half the colleges is not enough. Furthermore, not all the courses offered by a given college are taken by all the students. This means that relatively few of the total number of college students have an opportunity to make a study of mental hygiene under the guidance of an instructor. The question might well be asked, "Is not the direct study of how to live as worthwhile as the direct study of how to make a living?"

Another cause for concern regarding the effectiveness of mental hygiene is the fact that the study seems to be conceived as being something for someone else. Many of the courses offered are for teachers, psychologists, nurses, and social workers. Less than 10 per cent of the courses are designed to meet the personal needs of the students themselves, while they are in college and while they are getting ready to engage in their future work. Yet this period is one of particular importance in the establishment of mental and emotional habits that will, in all probability, persist throughout adulthood. The need for mental hygiene for teachers is indeed great, but mental hygiene for students is also important. It is apparent that one of the desirable developments of mental hygiene would be an increase in the number of service courses in mental hygiene for students in lower divisions while they are facing the problems involved in making adjustments to college life.

Handicaps to the Study of Mental Hygiene

It appears, from the foregoing, that one of the handicaps to the study of adjustment is that it is felt that mental health is just something you do or do not have. Some professors feel that there is enough of professional importance to teach that we should not "dabble" in personal problems. Still others object that adjustment problems are too tricky for the ordinary instructor. The fact is that psychiatrists and psychological counselors are in such great demand that, if there is not class instruction, some students will never get any help whatever. Another handicap is that, since there is no magical formula for happiness and efficiency, people are sometimes disappointed with the program which is outlined. However, it must be admitted that mental hygiene has some contribution to make to the life of the individual, even though the benefits accrue slowly.

The limitations of mental hygiene have been summarized as fourfold: (1) Its teachings are so simple—attention to physical health, development of wholesome interests, maintenance of human companionship—that they are not impressive. (2) It is hard to prove the case for preventive mental hygiene, because if maladjustment does not occur, it is easy to say it would have been that way in any case. (3) There is still so much that we do not know that clear-cut answers to many problems cannot be given. (4) Problems of adjustment are so complex that the cynic can maintain that there are no unequivocal principles of mental hygiene (23: xi).

It must be admitted that not all the data on mental health are in. This, however, should not mean that nothing is known of the facts and principles governing mental and emotional life. The field of medicine is growing each year, with new discoveries coming rapidly; but the fact that not everything is known does not prevent people from consulting the physician. Likewise, because the mental hygienist has not achieved a perfect science, it should not be assumed that he has no contribution to make to human happiness. The truth is that continued study by psychologists, physicians, and mental hygienists has resulted in several general principles of mental hygiene that are widely accepted as being valid. The great danger lies in the tendency for people to say, "Well, I knew that already." They are probably stating the truth; but the important thing is not the knowledge itself but the emphatic realization that these *knowledges should be put into active operation in the life of the individual.*

The Individual's Prospects for Mental Health

Varying degrees of adjustment are experienced by different persons. We might say of mental health what Shakespeare said of greatness: "Some are born great, some achieve greatness, and some have greatness thrust upon 'em." Similarly, some people seem to be born happy, efficient, and socially effective. Others seem so fortunate as to avoid conflicts that would seriously disrupt their lives and thus virtually have good mental health thrust upon them. Many more, by far, have to achieve adjustment through the slow process of growth, trial and error, and experience. To the last of these groups the contents of this book are directed.

The assumption here is that conditions will be sure to change and that it is possible for the individual to have a voice in the direction of this change. Furthermore, the optimistic view is taken that if the state of affairs is a sad one, the situation can become better; if it is good, it can be made better still or, at least, be maintained.

Some examples will serve to show that mental health is within the realm of possibility. Ignorance, fear, superstition are all threats to emotional stability and mental equilibrium. Their existence in the make-up of the individual is inimical to mental health. It is well known, however, that ignorance can be dispelled by knowledge and intelligence, fear can be and has been replaced by confidence acquired through the development of skills, and superstitions can be banished by adequate information and experience.

Just as the elements of mental ill-health can be analyzed and corrected, the elements of good mental health can be determined and fostered. Mental health is, then, perfectly capable of cultivation, but there is no royal road to accomplishing that end. There are no panaceas for mental adjustment. The achievement of mental health should be considered confidently and optimistically, but with the realization that it is the result of continual habit formation, of mental and physical growth, and that it can be attained only by constant vigilance on the part of the person concerned. A first essential is *trust in the slow process of growth.*

SUMMARY

Much of the evolution of civilization can be traced to the fact that man has gained mastery over his environment through the exercise of his in-

tellect. One phase of future evolution might well be for man to gain greater mastery over himself through an understanding and control of his emotions. Mental hygiene is a study designed to foster such emotional control. Although it was originated as a movement to help abnormal persons, mental hygiene is now acknowledged to be equally important for those who are normal.

Maladjustment is extensive. One out of twelve persons experiences serious mental breakdown, and the rest have minor symptoms of mental ill-health which prevent a full attainment of happiness, harmony, and efficiency. Mental illness is expensive. It costs a great deal in the care of patients in mental hospitals, and it interferes with the work and accomplishment of people in the common walks of life. The costs in terms of inefficiency and unhappiness cannot be estimated statistically.

The college student has to face the problems of adjustment to unique problems. He should realize that it is his last big chance to form the habits and attitudes that will condition present and future success. But mental health is not a problem for college students alone. It touches the lives of all at every point and therefore has importance for everyone.

Although a commendable gain has been made in the number of mental hygiene courses in college, there is still much to be desired. More persons should be provided an opportunity to study adjustment problems directly; because, in spite of certain handicaps, mental health is attainable for those who trust in the slow processes of growth and who apply the principles of growth to the various aspects of their lives

TEST YOUR COMPREHENSION OF THE CHAPTER

Decide whether the following statements are true, false, or questionable, and check with the content of the chapter or compare with others who have studied the material.

1. Mental efficiency and the acquisition of knowledge are more important to modern man than is the matter of emotional control.

2. Modern mental hygiene is primarily concerned with the curing of those people who have been committed to institutions for their care.

3. The present status of medical sciences indicates that physical ill-health is more prevalent than is mental ill-health.

4   It costs about twice as much annually to take care of a person in a mental hospital than it does to keep a normal child in school.

5. In recent years the incidence of mental illness is markedly greater than it was a decade or two ago.

6   There is no reason why a college student should become homesick if he just takes the right attitude toward his problem

7   Since competition with others frequently leads to disappointment we should compete only with our own former accomplishments

8   One of the paradoxes of mental hygiene is that people seem to have a desire for new experiences and yet at the same time resist change

9   The most important problem of mental hygiene is the attainment of mental efficiency

10 One of the handicaps to the study of mental hygiene is that the problems are so complex that an ordinary person can hardly comprehend them

11 Mental health can be attained by most people in spite of certain handicaps if they will but incorporate the principles of mental hygiene into their lives

Growth Processes and Adjustment

Great progress has been made toward better physical health in recent years. Child mortality has decreased, communicable diseases have declined, and longevity has increased. These changes can be attributed to the wide dissemination, and practice, of physical hygiene. Mental health can similarly be improved by learning and practicing the principles of mental hygiene. The need for improvement was indicated in the previous chapter. This and subsequent chapters will outline some of the means by which progress will be accomplished.

There is no short cut to effective adjustment. It is an outcome of slow and continuous growth. Nevertheless, people are constantly seeking to reach it by a quick route. Some hope that an analysis of their characters through astrology, palmistry, or handwriting will solve their problems. Others, in the search for a panacea for their disappointments, send for short courses in psychology, courses telling "how to win friends," "how to play the piano in five lessons," and "how to attain the body beautiful." There are those who try to win popularity and realize the romance of their dreams by using the proper soap, the lasting mouthwash, the tooth paste that gives the permanent polish, or the pleasant deodorant. The laugh that a mature person suppresses may well indicate that he or she has at some time sought the royal road to success by using a scientific fat reducer, the "dancing-by-mail" course, or even the "medically prescribed" gland substances that make one feel years younger The "fountain of youth" is still being sought daily in some form or other.

The facts become more and more obvious. Emphasis must be placed on the importance of recognizing the role of growth in the process of achieving (not the achievement of) mental health. It will be well to study just how these principles can be capitalized upon in one's planning for more happiness and improved efficiency.

Preview of the Principles of Growth

The following statements relate to the phenomena of growth which have important bearing on the problems of adjustment:

1. Growth is the product of the interaction of the organism with its environment.

2. Growth takes place most rapidly during the early life of the individual.

3. The rate of growth varies from individual to individual.

4. The pattern of growth within a species tends to follow an orderly genetic sequence.

5 Growth is continuous and gradual rather than saltatory (proceeding by leaps and bounds).

6. The effect of training varies with the degree of maturation.

7. Growth is a process involving both individuation and integration.

8. Correlation, rather than compensation, of traits is the general rule.

9. The relative rate of growth for an individual tends to remain constant.

These principles will be explained in the light of their implications for individual mental health.

Growth is a product of the interaction of the organism with its environment If a person were to view the organism (hereditary and constitutional factors) as the determiners of mental health, he could blame his shortcomings and inadequacies on poor heredity, claiming that his condition was due merely to the unfolding of inherited potentialities. Similarly, one could claim that environment was some relentless force which operated in a mechanical fashion—perhaps determined by fate. Neither of these explanations is in accord with the psychological facts, nor will either of them bring effective adjustment.

When we recognize that the interaction of the organism and the environment is influenced by the habits, attitudes, and motivations of the individual, we can take a more constructive part in the growth process. Although our *potentialities* have been determined, the way in which we care for our bodies and our intellects will influence the extent to which we *develop* these potentialities. To avoid responsibility for selecting the aspects of the environment to which we will respond, and for failing to decide what will be done with our potential, is to rely on a fatalistic assumption which inhibits growth

Different concepts of the role of environment and organism are de-

picted in Figure 3. Part (*a*) shows growth as a simple process of unfolding —growing into larger spheres of thought and action. The absurdity of this view is seen when we stop to realize that any seed (including the human) requires an environment from which to take nourishment. Growth is more than the unfolding of hereditary (H) potential. Part (*b*) consists in a
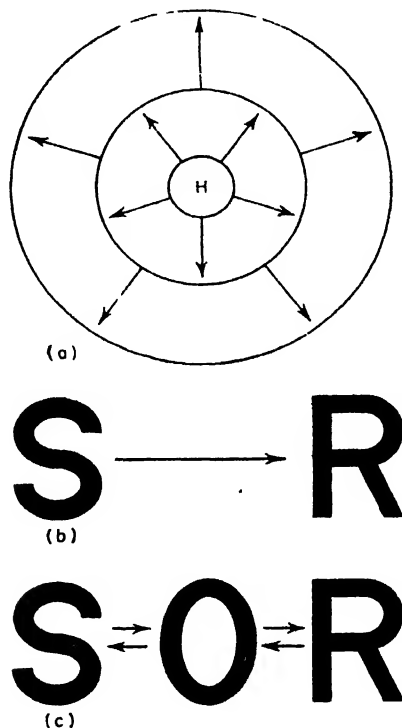

Fig. 3 Symbolic representation of the role of organism and environment in growth processes

formula expressing environmental stimulation (S) as a force which acts mechanically on a passive organism, but the organism is *not* passively inert. Part (*c*) represents the reciprocal roles of stimulation, organism, and response. Action begins with the organism's selecting, from the total environment, those stimuli to which it will react. These stimuli then act on the organism to produce a response. Having once responded, the organism is thereby changed, so that subsequent selections and responses will be different.

The way an individual can influence the process of interaction **between** the organism and its environment is illustrated by the case of one of the author's students.

Elizabeth C. was a freshman with scholastic aptitude scores which seemed to indicate that she would not be able to do successful college work. Low scores on general intelligence, vocabulary, reading, and English aptitude tests made it appear that college was not the place for her. Elizabeth came to the office several times with a tearful face. Her story was a pathetic one. A father who frequently got into difficulty with police and a mother who did not speak English and who was not interested in her own or her daughter's learning were handicaps that few could overcome. In fact, Elizabeth's two older sisters were living the aimless lives one would expect under such circumstances. Yet out of this environment, and certainly with hereditary potentialities below those of the average college student (if not the average person), Elizabeth came with a determination to be a teacher. She was on probation for several terms but was making sufficient progress over her own past records so that she was not dismissed. Gradually she began to make the lowest acceptable grades. By the time she was a senior, she had sufficient honor points to be graduated. At the time of writing she has been a teacher for several years and has been recently elected to fill what many people considered to be one of t' · most desirable teaching jobs in her field that the state had to offer.

Growth takes place most rapidly in the early life of the individual. The fundamental personality patterns of a child are formed by six years of age. A child at the age of two years is half as tall as he ever will be. A baby's brain at one year is about half of its adult size and by three years is a little more than two-thirds of adult size. Another way of expressing this rapid growth is to say that by the first birthday the baby's brain has grown as much as it will in the next seventeen or eighteen years.

The importance of the early years in growth toward mental health is revealed in the observation "If the correct emphasis were placed on the high chair, we could let cobwebs grow on the electric chair." Writers on the subject of juvenile delinquency repeatedly stress the fact that delinquency does not occur suddenly. The ultimate break is foreshadowed by school truancy, inability to conform to disciplinary codes, lack of skills in getting along with classmates, dissension with parents, and the like. In

short, "predelinquent" behavior is established before the adolescent with problems actually earns the name of "delinquent" (72:88 ff.).

Such data as these are not presented for purposes of discouragement but rather for the sake of realism. It should be recognized that although in the later years growth takes place more slowly, yet the growth process does still go on Controlled experimental studies show that decline in learning ability from its peak takes place slowly, so that the level at eighty is about the same as at twelve years Though older persons memorize less rapidly than do younger persons, their recitations are more accurate The wisdom that comes with aging is a "significant antidote to the stresses and strains induced by the fears, the vanities, the greeds, and the ignorance of earlier years." [1] Acceptance of the belief that growth, including mental processes, ceases in the twenties is a severe handicap to development and adjustment.

Broad patterns of personality—friendliness, optimism, confidence—may be established in the first few years, but *manifestations* of these patterns can be modified throughout life. Perhaps you do have difficulty in gaining new friends; but you can, if you wish, do the things that are an aid in forming friendships, even though it may not be easy You may lack confidence, but you can develop habits which will keep that fact from showing readily, and by so doing you will somewhat modify the pattern.

Knowledge can keep growing throughout one's lifetime. Although the brain stops increasing in size, it is sheer fallacy to believe that "You can't teach an old dog new tricks"—especially if the "old dog" refers to a human being. In fact, the more one learns, the more he can learn, because the greater the body of information with which he starts, the more meaningful are the new experiences that he has. Even if one were to accept the belief that mental development ceases in the twenties, the greater experience of older persons provides a greater fund of knowledge to which to attach the new.[2] This is shown in Figure 4, where the twenty-five-year-old has a smaller area (stippled section) of experience than the forty-year-old whose level of intelligence is declining (stippled area plus crosshatching). For example, if one knows a great deal about automobile repairing,

he will be able to learn more rapidly the intricacies of repairing a current-model car than can a person who starts with no knowledge of cars The new acquisitions of knowledge are added to the already existing store Similarly, the knowledge you gain from a beginning course in mental hygiene will make more understandable the materials that you encounter in more advanced courses in the same field
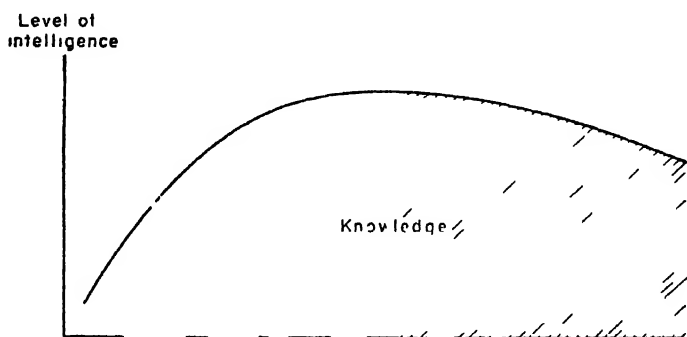

Fig 4 Age and learning ability Background for learning for the twenty five year old is represented by the stippled area The forty year old has the background represented by the stippled area *plus* the crosshatched area

The rate of growth varies from individual to individual It would be very helpful to people who wish to continue growing if they would recognize that rates of growth vary in different persons Comparison between two persons on an *absolute* scale has a double disadvantage One is that recognizing the superior status of another may make ones own status seem less gratifying The second is that gloating over ones own superiority will make next steps appear to be less important If comparison is to be made, it might be more helpful to consider *relative* rates of growth (see Fig 5) Babies begin to walk at widely different ages, but one could not judge at what age they took their first steps from how well or how much individuals walk at the age of thirty The wise course is to stop concerning ourselves with averages or anothers status and concentrate on our own progress

If not much progress has been made in the past few months or the last year, then we would do well to make a more carefully organized effort in the next period. We should evaluate our rate of growth in terms of where we were, where we are, and where we could or should be

You can undoubtedly find among your acquaintances some who, having the same chronological age as your own, have achieved a greater degree of emotional maturity. This need not be taken as evidence of your own inferiority. In fact, it is entirely possible that, although you are a slow grower in this respect, you will grow for a longer time and ultimately
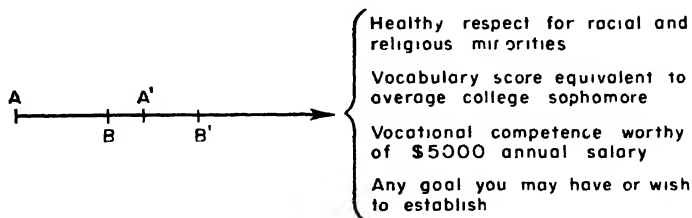

Fig. 5. Comparison of absolute and relative growth. On January 1, A and B were at the points indicated with respect to the goal. On August 1 they were at points A and B'. B is ahead of A on both dates—which could be discouraging to A. If, however, comparison is in terms of progress, A can see that his relative growth is greater than that of B, even though on an absolute scale B is still ahead.

attain a higher level than that of your acquaintance. Again, the safer more stimulating comparison is that of contrasting your present with your former status.

Several patterns are possible in rates of growth. There are some who grow rapidly and for short periods, some who grow rapidly and for long periods, others who grow slowly for short periods, and still others who grow slowly for a long time (see Fig. 6).

The pattern of growth within a species tends to follow an orderly genetic sequence. This principle is a corollary of the one just discussed. Although rates of growth vary, any given growth characteristic will appear in a regular, patterned sequence. Before a child walked, he crawled and he crept. Talking will begin after walking, and reading will follow talking. The ages, from child to child, will not be the same; nevertheless, the pattern (sequence) of starting will be much the same.

Because of this sequence, the science of psychology can more safely make predictions. We can be sure that—other things being equal—certain kinds of conduct will appear in certain age groups, if not at specified ages. Hence we have studies of childhood, adolescence, maturity, and senescence in which helpful generalizations are possible.

The sequence of development is less demonstrable in the areas of emotional and intellectual development than it is in physical development.

However, there is evidence that the concept is equally valid.[3] Certain kinds of conduct (growth patterns) are indicative of the types which follow. An example is the concept of predelinquent behavior. Children who manifest such traits of behavior as truancy, lying, fears, antisocial behavior, and disobedience are likely later to resort to the kind of conduct
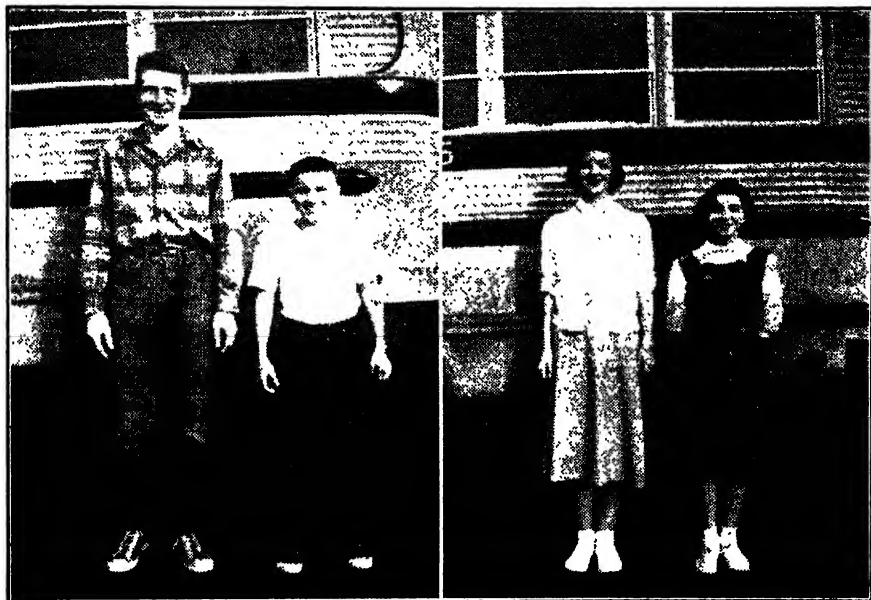

Fig. 6. A pictorial view of different rates of growth. All pupils are from one eighth-grade class and are within six months of being the same age. Within the entire class there is a difference of four years in mental age.

which is termed "delinquency." Some studies indicate that, if the individual has lived a happy childhood, the usual sequence is that he will establish a happy marriage.

If you wish to be a writer, you must be able to express yourself, and you must know something of grammar and word meanings. You must have gained direct and vicarious experience. Unless you are unusually gifted, you will have to spend time rewriting, rephrasing, and reorganizing.

[3] Arnold Gesell, of Yale University, has listed the kinds of mental as well as physical behavior which appear in sequence in children. Katharine Bridges's theory of emotions indicates that certain emotions appear before others can develop out of them by expansion. Descriptions of the work of Gesell and Bridges may be found in several general and child psychology textbooks.

High school graduation, college attendance, university study, medical school experience, and internship are all sequential steps in becoming a physician. Noteworthy skills and knowledges are not a gift—they are creations involving patiently building on previously achieved lower skills and knowledges. "Now all constructs do not usually emerge in full blown perfection by one act of invention. They are much more likely to be products of a halting and piecemeal development." [4]

The important thing for personal adjustment is to realize that, since growth follows an orderly sequence, steps along the way cannot be safely omitted. This is true in spite of romantic notions to the contrary. Mental health cannot be discovered or achieved as the result of ten correspondence lessons, listening to Doctor Quack's ten dynamic lectures, or taking "gland stimulants" or "lively-liver" products. Rather, mental health is built upon the bases of a wise philosophy, clearly defined goals, good working habits, sound learning, and diligent application. Each step, all steps, must be taken.

Growth is continuous and gradual rather than saltatory. This is probably one of the more discouraging of the growth principles. Progress is so gradual that at times it seems we are standing still. It is, however, encouraging to remember that growth is also continuous. Both young and old must count on continuous growth rather than lament the gradual aspects. It is not altogether unfortunate that youth are impatient, because such impatience can lead to vigorous application; if, however, they become so impatient that they give up whatever they have been striving for, the negative attitude loses the day.

It is important, in order to capitalize on this growth principle to look back to where we were a year or two ago. This will stimulate further effort, because it will be realized that change is taking place continuously, even if gradually. Another way of perceiving continuity of growth is to study the changes which have taken place in acquaintances whom we have not seen for some time. Changes are not so apparent in those close to us, and therefore we are likely to overlook slight differences that gradually develop. This has been noted on numerous occasions by the author when he has seen some of his former students after a considerable lapse of time. Even as relatively mature persons, many change physically in various ways in the years immediately after they have left college; and more marked still are the changes in their attitude toward responsibility,

in the equanimity with which they face problems, and in the confidence with which they view their work.

The faith which mental hygienists place in the continuity of growth is illustrated in the following statement:

A generation of children who have been well loved, who are wholesomely self-confident, who have disciplined their instinctive drives and harmonized self-interest with enjoyable give-and-take with others, who can think critically and objectively, who have become accustomed to making decisions while adapting to change, and whose personalities are well integrated and mature, are the best guarantee that problems of human relationships can and will be worked out. When the dynamic processes of growing up are made to serve positive and constructive ends, conflict, fear, and hostility can be kept within bounds and the danger of disabling psychoneuroses diminished.[5]

It is well to remember that this is a representative rather than a unique view. Self-confidence, self-control, improved human relationships, maturity of conduct are all susceptible of improvement. We must, however, have faith in the capacity of people to grow continuously when they are intelligently guided. It is never too late to change True, the capacity for directing change may diminish slightly as we grow older, but it is also true that some kind of change is inevitable

Education should be a lifelong process. A person should acquire new ideas and facts continuously, and he can do so during his forties, fifties, sixties, and seventies if he will only try. The capacity for learning is adequate during these years. It is largely a matter of desire and effort whether or not a person becomes better informed and more competent.[6]

From the mental hygiene viewpoint it is incumbent upon the individual to capitalize on the continuity of growth by guiding the direction of change. Results will not be apparent immediately, but each generation can be better than the one before.

The effect of training varies with the degree of maturation. This principle is a contradiction of the widespread fallacy that older persons learn less rapidly than do the young. It all depends. The principle arises from the observed fact that a person must have reached a certain degree of maturity before the result of directed learning will be most profitable. In fact, it is often useless to try to "train" until the desired maturity is

reached. For example, it does little good to try to teach a baby to walk until he is "ready." When that time comes, he seems to learn largely without training.

Another example is the generalization that a child must have reached the mental age of 6½ years before he can most profitably engage in beginning reading experiences. In the modern school, number work is quite frequently delayed until the middle and upper grades (86:18). The maturity a child has then attained allows him to profit from number experiences so well that he soon equals the progress of classmates whose number work began much earlier. In high school it has been found that students of a given IQ will often fail in algebra when it is taken in the freshman year. However, students with the same IQ who take it in the junior year make markedly better progress than those who had the course in their first high school term. All this points to the fact that learning is more facile when there is a stronger or wider base on which to build. New and varied experiences provide the stuff of which this base is composed.

Any aspect of mental health—building better study habits, becoming more friendly, widening one's interests—will serve as an example to show that the relatively mature person will make faster headway than one who is immature. It has been observed that under specific instruction in reading, the better college readers made greater gain than those who were poorer initially. The following cases illustrate the principle involved.

The author has periodically conducted college experimental classes in reading improvement. In each case most of the students made some gain in speed and comprehension, and a few came close to doubling their reading rates. Two students, in one of the earlier projects, who stood very high on the initial tests were the ones who made the greatest gain; they are still in contact with the author.

Sam G. on the first tests for speed averaged about 400 words per minute, but after the instruction and drill periods, his rate on several tests was close to 850 words per minute. Sam had flunked out of two colleges before coming to the one in which he was at that time enrolled. He was graduated at the head of his junior college class and later received high enough grades in the university he attended that he was awarded a graduate fellowship. By 1955 he had held and still holds a lucrative position with a leading book company on the West Coast. His success cannot be attributed to reading skill, but quite possibly that has been a factor worthy of note.

Alice M. also was a very good reader at the beginning of the experiment. Her rate was about 350 words per minute (her scholarship records were superior in both high school and college). After the experiment, the tests showed an average speed of 700 words per minute. Today, as a housewife and the mother of three children, she still finds time to read one or two books per week.

It would not be possible to get the same kind of results from second-, fourth-, or eighth-grade pupils. They would not have the experiences necessary to make the instruction meaningful and of importance to them. Further, although most students in the experiment cited above made some gain, the greatest gain was by the two who, as far as reading speed was concerned, were most mature. Far from being a handicap, the greater degree of maturity provided the advantage of a broader base upon which to build. Adults in the author's classes in mental hygiene have repeatedly asked, "Why didn't they teach this when I was an undergraduate?" The answer has been, "They probably did. The basic question is, Were you ready for it earlier?"

Growth is a process involving both individuation and integration. Individuation means that the parts of the body function more independently and specifically as growth proceeds. An infant kicks and squirms all over as he reaches ineffectually for an object. Later, he grasps the object easily with arm and finger movements alone. The skilled athlete reveals individuation in executing a difficult catch and making a long accurate throw as though it were one easy continuous motion. The novice, attempting the same thing, would perform many unnecessary movements and accomplish less. A skilled speaker has achieved such individuated conduct that the right words, the exact timing, and significant emphases are combined to make a strong audience impact. You, as a student, in applying the principles of mental health will learn to select responses, time them with exactness, and emphasize them appropriately as you gain knowledge and experience. Time will be needed for attaining individuation, just as time is required in the development of skill in athletics and speaking.

Individuation also means that one becomes more unique, more distinctive—more of an individual and less a type—as he grows. Children look alike but their different reaction patterns at school, when playing, and in the home are much less distinct than the differences among middle-aged persons. There are many contrasts in abilities and interests among college persons, but the contrasts are minor when compared to adults

working at the 30,000 jobs listed in the *Dictionary of Occupational Titles.* The increasing differences are due in part to growth in individuation.

Integration is a correlate of individuation. The former refers, in part, to the harmonious working together of parts of the body. All the movements of hands, arms, feet, legs, and body in smoothly executing a running one-handed shot in basketball constitute an integrated action. It refers also to the achievement of harmony in a person's plans, objectives, abilities, and action. Many writers in the field of mental hygiene refer to integration as the ultimate and final goal of mental hygiene programs The well-adjusted person is an integrated person. He has dominant motives which allow him to control less important desires. His philosophy of life, his knowledge of his own strengths and weaknesses give him guidance in the making of choices and the steering of his actions

It can be seen from the above that one slowly achieves integration as he studies and adopts alternative goals, chooses and follows a course A person becomes integrated as he adjusts his desires to the demands of his intimate associates and to society at large.   •

Steps toward integration are prompted by favorable environmental conditions. For the college student one of these conditions is the opportunity to study psychology, sociology, and philosophy His books, his teachers, his classmates are factors which lead him to make choices and repudiations which determine courses of action. Experiences which follow later must also be integrated into one's living.

Correlation, rather than compensation, of traits is the general rule Correlation implies that *usually* a person who is strong in one characteristic will have greater likelihood of being strong in a second trait. The person who is weak in one trait will have less likelihood of being strong in a second area. (*But to predict in individual cases would be very foolish.*) The proposition can also be stated as indicating that it is not true that a person with a strong back will have a weak mind or that a girl who is beautiful will therefore be dumb.

The practical import of this principle is to provide help in clarifying some widespread misconceptions. One result will be a little less haste in making unwise generalizations, such as "Poor students should devote themselves to shop work," "Good musicians are temperamental," and others which you will call to mind after a little reflection.

A notion to which some subscribe and which is particularly pertinent for the college person is that high intelligence predisposes one to more

than an average amount of instability. Actually there is a slight tendency in the other direction. Again, prediction in individual cases is fallacious, but the fact is that higher intelligence, while imposing some handicaps, on the whole tends to make adjustments somewhat easier (120:105). For instance, there are many studies which indicate that both delinquents and adult criminals test slightly lower than average in intelligence.

It has been demonstrated that the best intelligence-test score from the standpoint of adjustment is around 120. This is the point about which the intelligence-test scores of college students tend to cluster. Above an IQ of 120 there is a slight increase in the predisposition toward mal-adjustment. This might be explained by the fact that intelligence which is exceptionally high tends to isolate the person from the great mass of people and that, for this reason, he is more likely to be misunderstood. In short, the tendency toward instability above an IQ of 120 is due not to lack of ability to solve problems but to lack of understanding on the part of persons having average intelligence.

This principle of growth, therefore, indicates that the person of college caliber actually has a better-than-average chance for achieving mental health. The hazard of social adjustment must be anticipated, and continuous preparation for establishing harmonious human relations should be a serious aspect of collegiate study. Specifically, the pursuit of developmental student activities deserves a place in a well-rounded schedule (4:495). Finally, the principle may serve to foster an optimistic view of the potentialities for mental health on the part of those with the background for, and interest in, the materials in this book.

The relative rate of growth for an individual tends to remain constant. The rate of growth is a characteristic of a person. Some grow relatively rapidly, while others grow relatively slowly. Two babies both having the same height at birth may be of different heights at two years. Since rates of growth *tend* to remain constant, the one who is shorter at two years will probably be shorter when both achieve maturity.

An individual at five, ten, or fifteen years, though having different mental ages at these times, will tend to have the same IQ at each level. Some problems will clarify this. (Note: The IQ is the mental age, in months, divided by the chronological age, in months, times 100.)

Person A has, on his fifth birthday, a mental age of six years. His IQ is 72 (months) divided by 60, or 1.2, times 100, or 120. The same rate of growth will mean that by his tenth birthday he

will be twelve years old mentally. Again, 144 divided by 120 is an IQ of 120, and at fifteen years it would still be the same.[7]

The practical lesson to be learned from this principle has to do with evaluating one's own abilities. If you have been only an average student in high school, you should not be disappointed in the same sort of results in college. One cannot reasonably expect to write the best seller of the current year if he has not done any writing before. It is characteristic Hollywood fiction that the director sees a beautiful girl as she boards a bus and then and there decides that she is a star. Most actors and actresses have gone through preparatory experiences, and most of them have given evidence of their talent at an early age. Indications of superior accomplishment are manifest in the years preceding the actual achievement.

The habits of intellectual and emotional growth which one has formed tend to persist. This does not mean that chances for future development are for all time decided by the make-up of one's heredity. It should be remembered that growth is the product of the interaction of heredity and environment. This principle does mean that the habits of growth (interaction) that are being formed today will shape later development and influence the achievement we shall have made by the next five, ten, or twenty-five years. However, the rate of growth may be altered by changing the factors that influence the process. The selection of the environment in which we live, the motivation we generate for improvement, the application of effort (part of the motivation), and the goals we choose to pursue are conditions which could serve to change the rate of growth, whether mental, social, emotional, or professional.

SUMMARY

The person who is serious about learning to live in a mentally healthful manner must abandon the idea of sudden, magical changes. He must learn to capitalize on and direct the changes which are slowly taking

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[7] A variation of five to ten points in one person's IQ is not indicative of a changed rate of intellectual growth but is probably due to the fact that intelligence tests are "indicators" rather than exact measures.

It should be further noted that there is an increasing amount of psychological and educational research data which show that under markedly changed environments the IQ also shifts markedly. The conclusion is that the rate of growth is influenced by both heredity and environment and that the constancy of the IQ is due, in part, to the fact that a person is very likely to stay in much the same environment.

place within him. These changes operate in a systematic manner according to certain principles, or general tendencies, of growth. Growing toward mental health means giving attention to these principles.

It is necessary to acknowledge that both heredity and environment are factors which influence behavior and adjustment. Heredity provides the raw material with which to work, and environment provides the tools for working the material. The interaction between these two factors is influenced by the individual, who may select and work on the parts of the environment which are most conducive to harmonious and socially acceptable growth.

Although development takes place rapidly in the early years, it is important to recognize that it also takes place, though less rapidly, in the later years. It is well to be advised of the handicaps imposed by, and also provided by, the early years and to learn to control them, even though broad patterns may persist throughout life.

It is not advisable to make direct comparisons of absolute growth, because rates of growth vary among individuals. The significant factor is to note one's own rate of growth from a given point in the past.

The genetic sequence of growth clearly indicates that first steps must be taken first and that all the steps must be taken. This is true whether we are developing skill in baseball or attempting to develop a healthy personality. The saying "Step by step, we go a long way" indicates insight into the sequential nature of growth. Further, since growth is continuous and gradual, the mentally healthy person will stress the continuity of growth and will live with its gradualness.

Certain levels of maturation are necessary before learning can proceed most economically. The maturation of physical prowess reaches a peak and begins to decline in the twenties. Mental powers reach a peak in the late twenties but, unlike physical traits, decline mainly because of disuse. The college student can count on a high level of mental functioning for two or even three decades if practice of the powers is maintained.

The processes of individuation (specialization in functioning and personality) and integration (becoming a more smoothly functioning person as regards both self and society) seem to be less dependent on time than on practice. These two aspects of growth continue throughout life to some degree. However, since we "become more like ourselves" as time passes, it is important to give attention, in the formative years, to the directions that these processes take.

The correlation of traits is a hopeful principle for the college student. It is likely that besides his above-average intelligence he has other gifts as well. This principle is also significant from the standpoint of eliminating some fallacious conceptions regarding our fellow human beings.

The tendency for rates of growth to remain constant is of prime importance to those who still have a large degree of plasticity remaining. New rates of growth and new habits are still possible, but now is the best time for conscious and diligent effort to be devoted toward more favorable growth rates.

TEST YOUR COMPREHENSION OF THE CHAPTER

Decide whether the following statements are true, false, or questionable, and check with the content of the chapter or compare with others who have studied the material.

1. The fact that psychiatrists often help the mentally ill proves that personality improvement is sometimes a rapid process

2. There is little that one can do to improve his mental health because every person is the product of heredity and environment.

3. The bases for mental health or illness are established by the time children enter school.

4. Every phase of growth illustrates the principle that growth takes place most rapidly before the age of six years

5. Manifestations of basic personality trends are established before the fifth or sixth year in the life of the human being.

6. The tripling of the birth weight by the time of the baby's first birthday is an illustration of absolute growth.

7. The rate of growth in the first twelve years is a reliable index of the ultimate status of the individual with respect to the trait being measured.

8. The relatively slow rate of growth in human beings is an advantage from the standpoint of variability in behavior.

9. The slowness of growth is at least partially caused by the fact that growth has an orderly genetic sequence.

10. The gradualness of growth is a discouraging principle as far as mental health is concerned.

11. It would be well to delay schoolwork until about eight years of age, so that we could be sure the individual has matured sufficiently.

12. The rate of reading in the first college year is not likely to change significantly.

13. The processes of individuation and integration are working in opposite directions.

14. The correlation of traits serves as a good basis for predicting that a person strong in one area will be correspondingly strong in another.

15. Since rates of growth tend to remain constant, we should select our professional field from among those in which we were interested as children.

The editor's preface states, "Your personality may change profoundly, at any time in life. A psychiatrist examines the reasons for sometimes startling transformations he has witnessed—often without the help of psychotherapy." This is excellent material for those discouraged with the products of past growth.

CHAPTER 3 *Physical Health and Mental Hygiene*

The familiar words "a sound mind in a sound body" pertinently suggest that the maintenance of physical vigor is a step toward mental health. Physical health is one factor in the full living that contributes to happy, harmonious, and efficient personal adjustment. No short cuts to health are suggested in this chapter; rather, the emphasis is that of stimulating the reader to apply what he knows. Knowledge about physical health is by no means complete, but the greatest lack is in not using consistently what is known.

The Mind-Body Relationship

Since the time of primitive man there has been concern with the relationship of mind and body. The study of psychology, philosophy, and religion indicates that mind and body were often spoken of as though they were separate and independent aspects of life. This distinction probably arose from man's dreaming of going on adventurous journeys only to realize on waking that he had not traveled. Daydreaming and flights of imagination probably reinforced this impression. Such phenomena led people to believe that the mind acted independently of the body. Some philosophers have argued that no causal relationship exists between the functioning of the body and the operation of the mind. Such views have been replaced by the conviction that body and mind are merely two inseparable aspects of the total individual. An artificial distinction is made in order to facilitate study and discussion. Better yet, the current view is expressed in the term "psychophysical monism"—the oneness of mind and body. The implications of this mind-body unity for mental health are only beginning to be realized and emphasized.

49

The Role of Health in Behavior

It is now known that causal relationships exist between physical tonus and mental effectiveness. When a man awakens with a headache, due to various toxic conditions, he is less efficient at his desk and more irritable toward his associates. When one gets insufficient sleep, he approaches his work with lethargy, he may be inaccurate and lacking in enthusiasm for his work. Sometimes the order seems to be reversed—lack of efficiency at the desk and attendant frustration leads to a headache. Sometimes the lack of energy to do a worthy piece of work leads to worry and sleeplessness. Whether the mental state leads to the bodily state or vice versa, the real problem is "(1) how best to treat those emotional responses that are so disorganizing in their effects, (2) what conditions give rise to them, (3) what role they play in the larger context of behavior."[1] Those steps we take to foster physical health also make positive contributions to better personal adjustment.

It should not be inferred that good health actually increases intellectual capacity—though with good health one may use his intelligence more effectively. Many investigations indicate that, except for illnesses which attack the central nervous system, disease and illness do not make one less intelligent. Nor can it be stated that physically healthy persons are necessarily in good mental health. However the vigor with which one applies his intelligence, the drives which motivate conduct, and the resistance to fatigue which is caused by both mental and physical work are conditioned by one's health status. Studies do indicate that highly gifted individuals do have consistently, though not markedly, better health than do those of more ordinary intelligence (120.91–98). Since vigor, drive, and resistance are important in achieving efficiency and happiness, the maintenance of good health is a fundamental aspect of personal adjustment. However, good health need not be justified in terms of mental and emotional stability—it is a worthwhile end in itself. The relationship of the two merely adds importance to the applying of principles of sound physical health.

All statements of the aims of education mention health, and there is instruction to achieve such ends. Most colleges require of freshmen a course in physical hygiene, elementary and secondary schools provide instruction and checkup examinations, and health columns in newspapers are consistently popular. Books on happiness, personal efficiency, per-

sonality development, psychology, and mental hygiene almost without exception devote some space to the subject of bodily health

Thus, physical health is a problem that concerns educators, writers, and others whose objective is to promote human welfare That their emphasis has been productive is indicated by decreased child mortality, the decline of communicable diseases, and increased longevity But the struggle is not ended since the sponsors of health cannot stand by every person to check his practices In the final analysis, each individual must assume responsibility for the intelligent living which gives attention to physical factors

SLEEP AND PHYSICAL HEALTH

Theories of Sleep

Since there was little that primitive man could do during the dark night hours, it is theorized that he ignored the passage of time by sleeping In a similar way modern man may develop sleep to escape the boredom and unpleasantness of the waking hours This is not just a matter of falling asleep during a tiresome lecture, but many cases are recorded in which sleeping serves as a defense mechanism (115.370) A study made in England found that some children slept too much They cried frequently, banged their heads on their cribs, sucked their thumbs, and slept more fitfully than did children who slept less The investigators warned, 'Little neurotics—awake" However, other theories should be studied before one concludes to cut down on sleeping hours

Another theory of sleep is physiological—sleeping and waking depend on the amount of blood in the brain Lack of blood (cerebral anemia) causes unconsciousness, while too much blood causes insomnia or sleeplessness This theory probably arose from the phenomenon of fainting, but it should be noted that sleep and unconsciousness are different states. This view may, however, be supported by the fact that intense activity prior to retiring interferes with sound sleep

The histological theory asserts that when connections between nerves are broken (when the nerve endings, dendrites, shorten and separate) and when nerve currents cannot be transmitted, then sleep results. This theory can be utilized to explain the lack of connectedness which characterizes most dreams

The chemical theory of sleep is based on the belief that activity generates waste substances which have the narcotic effect of causing

drowsiness and sleep. During sleep the inactivity of nerve and muscle allows toxic substances to be eliminated. When the elimination is complete, the subject wakens. Sleep is thus a vital factor in bodily metabolism—building up (anabolism) the body after our waking hours have occasioned the tearing down (catabolism) processes. It seems to be fairly well established that sleep has a chemical basis. In certain experiments, the blood of a tired dog has been switched into the circulatory system of a fresh animal, and soon afterward the signs of fatigue were observed in the fresh animal This reaction is due to the toxins in the blood stream which are eliminated in the replenishing process of sleep.

According to the psychological theory, sleep is a resting state of consciousness. When there are no stimuli acting upon the person, the lessened degree of mental activity results in sleep. In seeking sleep, we reduce mental stimulation by having a quiet and darkened room. Closing the eyes facilitates defense from the barrage of stimulation. Absence of anxiety and other strong emotions which would excite the cortex are conducive to sleep. This theory finds in monotony the central factor that induces sleep—but it explains factors which lead to sleep rather than explains its nature

The biological interpretation of sleep is that it is a natural protective mechanism. The function of sleep is to prevent or delay fatigue rather than to abolish its effects We sleep not because we are tired but because it is a natural, normal activity of the organism. In some forms of lower animal life- microbes, for example, the phenomenon of sleep is lacking. But it seems that in higher forms of life sleep has developed because animals whose activity was counteracted by periods of rest and quiet have been favored in the evolutionary process. According to this theory sleep, during which cardiac activity is low is a protoplasmic reaction for conserving energy.

Still another theory is that sleep is a function of the hypothalamus.

Experimentally, it is possible to place lesions in the hypothalamus which cause sleep in animals. People suffering with abnormal somnolence may have a tumor in the hypothalamic region. These observations have pointed to the hypothalamus as a possible sleep center. This theory is supported by the many autonomic function changes which accompany sleep and which are coordinated by the hypothalamus. The impression to be gained from these studies is that there is in the hypothalamus a *waking* center, and when this center is inhibited or depressed sleep ensues.[2]

Each of these theories may explain some but not all of the phenomena of sleep, and they do help to interpret the conditions and effects of sleep. All theories seem to indicate that sleep is essential for the restoration of energy and the protection of the individual. The important consideration is to observe the requirements and conditions through which sleep may make its maximum contribution to one's health.

A "Sufficient Amount" of Sleep

There is probably no *most* important element in a health program, but an adequate amount of sleep is a factor that deserves studious attention. Scientists, as yet, have found no substitute for the replenishing (anabolic) powers of sleep; it behooves the individual, then, to take the matter seriously, rather than to assume that it is an incidental consideration or a necessary evil. Certainly, the stimulation of caffein in coffee and tea, the use of "pep pills," and living on one's determination are inadequate substitutes for sleep.

Just as there are individual differences in intelligence and physique, there are differences among persons in their sleep requirements. The old Puritan statement "Six hours of sleep for a man, seven for a woman, and eight for a fool" is not a reliable guide. Some authorities make a blanket prescription of eight hours a day for young adults. Such advice is not sound, because there are many persons who need more than eight hours of sleep and others who can get along quite well with less.

Although it is a person's own responsibility to determine what his individual requirements are, a warning might well be issued. Young people are prone to believe that they are especially hardy and can get along with less sleep than the average person. As is the case with many rationalizations, there are enough instances in which this is true to be misleading. It might be best for each person to assume that he needs at least the minimum of eight hours until he can be definitely certain that his case is an exception.

Some criteria for determining individual needs for sleep are these:

1. Do you have drowsy feelings during the day?
2. Do you sleep soundly?
3. Do you go to sleep readily?
4. Do you wake easily?

If one feels *good* during the day, if he is not too irritable, if he does not get drowsy when he wants to work, he has indications that he is getting sufficient sleep. On the other hand, if he chronically feels tired,

finds many things irritating him, and has to struggle to stay awake in sedentary work, more sleep may be needed.

Sound sleep may be an indication of either enough or insufficient sleep. If sleep is so sound that it is difficult to waken, the chances are that more sleep is needed. But sound sleep that allows one to wake refreshed and eager for the day's work calls for no further attention, except to continue the same habit.

Going to sleep readily is a test which may indicate the need for more sleep—especially for one who feels drowsy during the day, sleeps soundly, and wakens slowly. Dozing in fitful sleep for an hour or two before rising, waking readily at the rising hour, and difficulty in falling asleep are tokens of sufficient sleep. The answers to these questions should be sought in actual personal trial and experimentation.

Many people who get less sleep than they might profitably use seem to get along well; but if they try sleeping more, they find that they do still better, are more efficient, have greater energy, and are more resistant to disease One should not, then, too hastily curtail his habitual hours of sleep. The important things are (1) not to waste time trying to sleep when it is not really needed and (2) not to cut down on mental, physical, and emotional energy by trying to get along with too little sleep.

The Need for Regularity in Sleeping

A widely stated fallacy is that "The sleep you get before midnight is the most valuable." Sleep during the first hours in bed is deeper than in those that follow; but if one sleeps long enough, bodily replenishment takes place as well after midnight as before. The chief disadvantage of going to bed late is that others, when they arise early, may prevent one's getting the requisite sleep. If everyone sleeps late and if bright lights do not waken one, he need not be concerned about "sleep before midnight." What is important is that regular sleeping habits be established. Going to bed three hours early to make up for three hours of sleep lost the night before is only partially effective, since it is difficult to fall asleep ahead of an accustomed schedule.

Thomas Edison is reported to have done well enough with surprisingly few hours of sleep. Individual differences probably account for a part of this phenomenon. But, in addition, Edison had learned the importance of relaxation. During slack moments he was capable of relaxing so that anabolic (building up) processes of the body could operate effectively.

Thus, periods of anabolism took place before the more complete spending of energy and destruction of cells which probably characterizes too many of us during sixteen continuous waking hours. That is, catabolism did not proceed so far in Edison's case as it does in persons who do not, or cannot, relax during the day; thus, fewer hours of sleep were required for the rebuilding of his body. His energy was restored as regularly as though he had slept the same number of hours that the average man does (see Figs. 7 and 8).
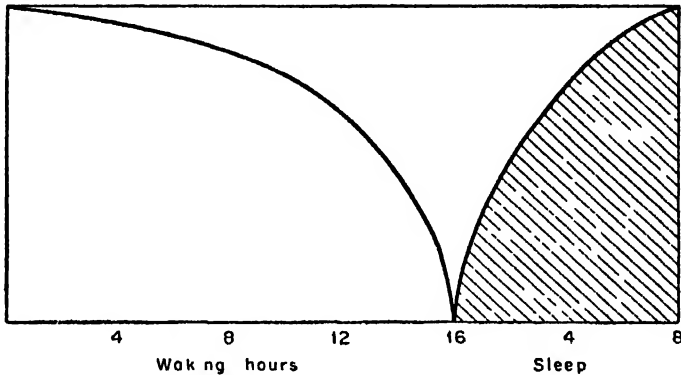
Fig. 7. Graphic representation of concentrated sleep. The process of tearing down occurs slowly at first, when the reserve of energy is high. As the energy reserve is depleted the tearing down process is more rapid.
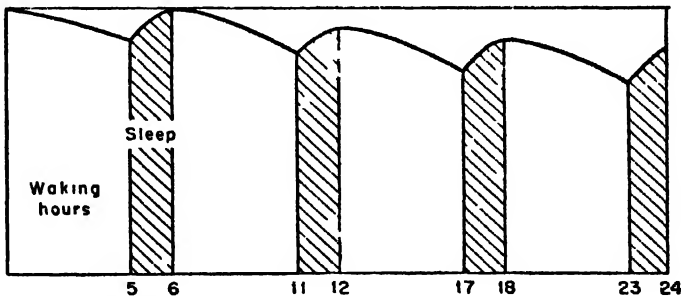

Fig. 8. Graphic representation of periodic sleep. Since energy does not reach a low ebb, a short sleep period restores the energy level. Consequently, fewer total hours of sleep may serve to fill a person's needs.

How to Sleep Well

To say that sleep is necessary is one thing; to be able to sleep is another. Some people are afflicted by an ailment called "insomnia," or

sleeplessness. In any effort to remedy this situation, both mental and physical factors should be recognized. Fresh air, the correct temperature in the sleeping room, and a not too full stomach will take care of the physical factors for many persons. Others find that coffee and heavy smoking before bedtime interfere with their sleep, because these are stimulants, even though mild ones. Warm baths, to induce physical relaxation, have been successfully used in many cases of insomnia. Some say that the warm bath tends to draw blood from the brain to the warmed parts of the body.

Such attention to physical factors are probably cases of treating the symptoms rather than the causes of sleeplessness. The important thing in sleeping well is to have a relaxed psychological state. The avoidance of violent emotional situations before bedtime and the control of worry are steps in the right direction. That preparation for sleep must be begun before going to bed is well illustrated by the words of a specialist in nervous diseases: "I find that if I am going to sleep at 10:30 or 11:00, I can't work very much in the evening. Nor can I spend an exciting three or four hours at bridge, and then expect to sleep at midnight."[3] Some have found that, when they avoid concern and do not care whether or not they sleep, surprisingly enough to them, sleep comes. The solution is found in an attitude of not caring or worrying. Such an attitude can be developed by anyone who can learn to relax both mentally and physically.

George Herbert Palmer, late professor of philosophy at Harvard who died in 1933 at the age of ninety-one years, used to tell his students that he had never in his adult life slept a night through. His sleep rarely lasted more than an hour or two; then he would lie awake an hour or two. But he learned that by remaining quiescent in bed, relaxed, avoiding any serious thinking, he was able to pass the night without fretting, and, as he put it, "In the morning I start on a new day as fresh as those whose night was of the standard sort."[1]

This case not only illustrates the fact that there are individual differences in the amount of sleep required, but it also indicates the importance of relaxation. Palmer was able to rest even when he was not completely asleep.

The idea of relaxation combines both physical and mental aspects of rest. This is readily seen in the theory of progressive relaxation. Beginning with the muscles in the lower extremities, one can relax each muscle and set of muscles throughout the body, ending with the relaxation of mouth, throat, and eye muscles. This method for inducing sleep works, but it takes time and practice.[5] When the mind is active, concentrate on relaxing the muscles; you cannot then continue to meditate on your problems. The muscles of the tongue and throat must receive particular attention, because they seem to be active during thinking. (There is a theory, which seems valid to a degree, that thinking is subvocal speech.) Even if you find muscular tensions returning and have to relax a second or a third time, keep concentrating on relaxing the tensions you discover, and sleep will come. Moreover, the sleep you get while being well relaxed will be less fitful and more restful than that which comes from sheer exhaustion. When concentration is directed to the relaxation of muscles, the emotional tensions of the day cannot be given attention. Disturbing thoughts tend to be erased, because we cannot be thinking of two things simultaneously. An easy state of mind and a body with loosened muscles will provide a welcome solution for many cases of insomnia.

When people become worried about their insomnia, their concern about sleeplessness sets up such a state of anxiety that, even at times when they would normally become tired enough to sleep, the concern prevents it. They then resort to drugs—aldehydes, barbiturates, bromides, and the like—to induce sleep. This is a dangerous practice for several reasons: It may result in formation of a drug habit, it interferes with the normal functioning of the body; and a dose that will induce sleep for some is a lethal dose for others. "A London practitioner reports a young woman who made an easy recovery after taking 90 grains of veronal and, by way of contrast, another adult who died after swallowing only fifteen grains."[6] When the patient is studied by a doctor and the dosage is prescribed accordingly, the drugs have in some cases actually saved lives. However, no layman is wise enough or experienced enough to prescribe for himself. This is a field in which the variables are so many and exact knowledge is so limited that expert counsel is needed.

Probably the commonest danger from the use of sleeping pills is the development of a debilitating habit. Despite the great alarm sounded over the perils of drug addiction, there are some studies which indicate that sleeping pills are more to be feared.

Marijuana, cocaine, and heroin are nothing like as habit-forming or as destructive to nerve-tissue, or as serious a menace to society as the sleeping pills which are readily available in almost every community in the land. According to Dr. Victor H. Vogel of the Federal Narcotics Hospital at Lexington, Kentucky, sleeping-pill addiction (and he means "addiction," not prescribed use) is a more serious problem than morphine and heroin addiction because the pills are so dangerous and so easy to buy and because the "withdrawal illness" after the protracted use of large amounts of a barbiturate is "more severe than from an opiate drug." [7]

The author recently heard a woman telling her marital troubles to a physician. She had been struck by her husband and was nursing a much swollen and blackened eye. The pain, she claimed, kept her from sleeping, so she wanted some sleeping pills. The doctor firmly, even brutally, told her that the pain was not keeping her awake, but that worry was, and he added, "You are in absolutely no shape to be trusted with sleeping pills, and I cannot and will not prescribe them unless you come to the hospital." If a doctor shows such hesitancy in advising the use of pills, surely we, as laymen in the medical field, should mistrust, if not fear, their indiscriminate use.

The person who wishes to observe the principles of mental hygiene will find a better way of attacking the problem of sleeplessness than that sought by the woman mentioned above. Facing problems, gaining satisfaction from the knowledge that one has done his best, and observing the rules of physical health will do more to induce healthy sleep than can resorting to drugs.

DIET AND PHYSICAL HEALTH

The food requirements of the body are so numerous and varied that it is somewhat surprising that there is not more malnutrition than exists. Small deficiencies in vitamins, minerals, and organic chemicals produce many and serious illnesses. While it is probably not true that "we are what we eat," the close relationship between mental and physical health makes diet a topic worth considering.

Diet and the Individual .

Voluminous literature on the subject of diet ranges from exhortations for moderation and the use of good sense to severe restrictions. Research reveals that food factors may determine whether one is to be more or less resistant to infectious diseases, whether he is to become prematurely blind or remain possessed of good vision. Dietary studies on rats at Cornell University indicate that the degenerative diseases which accompany aging may be reduced in intensity or even prevented by diet—especially the avoidance of overeating that leads to obesity. Mental activity, sexual vigor, and physical endurance are all conditioned by the balanced diet that avoids overindulgence (100). Children's level of intellectual functioning, if not intelligence itself, is facilitated by adequate nutrition (93:265). Dietary factors influence skin ailments, heart disorders, and paralysis, and may even weight the scales in the balance between insanity and normal living. Each advance in our knowledge confirms the truth that diet has significance in both mental and physical health.

There are some who advise a diet consisting solely of vegetables, only of fruit, or mainly meat. Universally applied, these dietetic restrictions are close to the realm of many other fallacious teachings. There may be some value in dietetic restrictions, but the error comes in the wide application. For one individual a vegetarian diet may be highly efficacious. He, because of his success, wants others who have entirely different constitutions to adopt the same rules. But, since the next individual is physiologically and emotionally different, the diet does not work out with the same results. Often our food fads would seem to arise from unwise generalizations which are based on insufficient experimentation and observation. Diet is, therefore, another problem which must be solved individually. Sane practice would seem to consist in applying moderation and balance in the diet adopted.

Reducing Diets

Although Dior did not succeed in popularizing the "flat look," slenderness in the feminine form is a popular ideal. Some female extremists confuse the form for the substance and by eating insufficient food inhibit the manifestation of a socially effective personality. Their chances of becoming popular are diminished by their tiring easily and being irritable despite the achievement of the movie-colony mode. More important,

health is undermined—undernourished people are somewhat more susceptible to tuberculosis and other diseases—and the reduction of energy and enthusiasm renders one inefficient in school and at work. Certain misguided individuals may go so far as to take doses of thyroid extract or cathartics to eliminate excess weight—a practice which is severely criticized by most reputable physicians. The woman who is faced by the problem of attaining the "perfect form" should bear in mind several factors relating to physical and mental health:

1. There are individual differences regarding predisposition to obesity The old advice "Be yourself" has valid implications, within reason. A look at a few married couples indicates that many men prefer a woman with buoyant health to the ones with the "perfect figure."

2. As far as one's happiness and efficiency in life are concerned, it is probable that good health will make a more lasting contribution than will the attainment of some "collegiate ideal" in size. Good health will also make a more direct contribution to popularity than will the achievement of a weight which is currently the fad.

3. Barring glandular imbalance, the matter of obesity can in most cases be controlled through moderation. A great deal of medical research has been devoted to the phenomenon of obesity, and it confirms repeatedly that only the eating of food in excess can result in overweight. Fat people may protest that their physical make up is different (and it is to some degree) (81), but the incontestable fact is that if the ingestion of food exceeds that needed for energy and bodily maintenance, the excess will be stored as fat. When people say that fatness "runs in families," it is frequently just another way of saying that eating habits are learned in the family situation (75:482). A full stomach does not necessarily prevent starvation—it is necessary for diet to contain the correct proportion of food elements, vitamins, and calories. One way to correct overweight is to eat food which has low caloric value. The intake of food must be held to the minimum caloric value consistent with energy requirements and without skimping on adequate quantities of body building substances. Reduction of caloric intake is the fundamental idea back of all reducing diets and neither the idea nor its practice is new. Reducing diets are today computed to serve the ideal weight of the individual, as determined by a study of height, body build, and physical activity. Such diets should and can be secured from a physician. While they cut down neither bulk, essential vitamins, nor requisite food components, the fat-producing ingredients are scaled to individual needs.

4. Finally, there is the possibility that obesity is a problem of mental health and that diet is treating symptoms while causes remain operative. It is claimed that babies suck their fingers to get comfort. It is believed that many persons smoke to get pleasure from oral manipulation. Some persons, faced by psychological tensions, get comfort from eating frequently and zestfully. Threats to children's security have been reacted to by increased appetite. "It was as though receiving food from the mother served as an expression of love and affection, somehow compensating for the anxieties and frustrations." [8] Far from being the happy creature of popular lore, the fat person is often a disturbed individual who has hit upon food as a defense against disappointment and insecurity (27:85). The attack on overweight in these cases is the inclusive one treated in this entire volume—the seeking of genuine psychological satisfactions, the pursuit of continued self-realization, the making of congenial social contacts, the performance of significant work.

The Phenomenon of Allergy

Humans, as a group, are capable of using a wide variety of foods. However, it appears to be true that "what is one man's meat is another man's poison." The aphorism "What's sauce for the goose is sauce for the gander" must be listed as a fallacy. Doctors in recent years have greatly advanced knowledge relating to allergy--specific hypersensitivity to certain foods, pollens, and dusts. People have been greatly relieved, in cases of indigestion, rash, headache, and heartburn, after having discovered that they are not able to assimilate some kind of food they have been eating with more or less regularity. Yet it may be eaten by other members of the family with no ill effect.

One man who was allergic to sea foods would, even when he ate a very small amount of fish, suffer from abnormal swelling in his fingers and about his ankles. Others get a rash from eating strawberries. Many people are allergic to milk.

There is the experience of a boy who was allergic to egg. His mother exercised a strict supervision over his diet, and when his family accepted an invitation to have Christmas dinner at the home of relatives, the latter, knowing the boy's idiosyncrasy, assured the mother that no egg had been used in the preparation of the bread, cake, turkey dressing, or any other food. They forgot, however, that a little egg white had been mixed with the mashed potatoes.

Within a few minutes after eating the potato the boy's breathing became difficult; presently he collapsed, and remained unconscious for hours.[9]

Some people cannot tolerate pork, beef, or fresh fruit; but wheat, eggs, and milk are the most frequent offenders, while lamb, rice, butter, sugar, and canned pears are sometimes used as a starting point in a diet designed to detect allergy, because these foods seldom give difficulty. One person's allergy is in no wise indicated by that of another, since allergy is distinctly an individual matter. Allergy can be detected by skin tests, and the food which causes the difficulty can be avoided. Some sufferers have worked out their problem by themselves by starting on a diet consisting of a few simple foods and gradually adding others until the allergen (the substance causing the difficulty) has been found. That this is an important problem in physical health is indicated by the fact that approximately 10 per cent of the population of the United States is allergic, to a marked degree. If minor allergies are considered, the proportion includes about half the population. Clearly, this is a matter demanding consideration by those interested in physical health and efficiency.

Some allergies are apparently of psychological origin. Children disliking a specific food, such as spinach, may learn to show symptoms of illness at the presentation of that food. Success leads them to more violent responses. Their condition is real, though not physiological. Some allergies may develop from negative suggestion—the reputation of a food for producing symptoms of distress in others. A specific sensitivity may arise from unpleasant association. Hence, some allergies have disappeared while one is on a pleasant vacation or when one has changed schools or his job. Some physicians regard allergies as purely of nervous origin, but this view has yet to be verified. Hereditary factors, overfeeding, and family living also appear to be pertinent explanations (34:180). For the person with an allergy, the part of wisdom seems to lie in a not too ready conviction, after tests for allergy, that for him the presence of negative psychological conditions are impossible. Emphasis on a broad mentally hygienic pattern of living may eliminate the unpleasant condition.

Diet in College

Trained dieticians in college dormitories and other living organizations see to it that students get the proper balance of calories, vitamins, and food substances. But less control is exercised to see that students rise early enough to eat their breakfast and that they take time to eat other meals in leisure. One must guard against bolting his food and rushing off to class or a game of tennis. Good food, leisurely eaten in pleasant surroundings, is an effective contribution to good health. Good food hastily eaten may be little better than no food. Control must also be exercised in the matter of between-meal "snacks." Candy bars and ice-cream dishes may provide a midday lift that is beneficial, but improperly timed, these "snacks" may prevent the full enjoyment and benefit of a well-planned meal.

Students who "bach" and eat in restaurants have the responsibility of making sure that meals are well balanced, that variety is provided, that the meals are tasty and that the proper amounts are supplied. Some students, in order to save money, do not eat enough. Such saving, practiced at the expense of personal health, is false economy. On the other hand, there is a high incidence of digestive disorders among college men because they eat too much. Before entering college they were used to much exercise and activity and needed to provide energy for a rapidly growing body. In college, when they are growing more slowly and probably have less physical exercise, they tend to overeat and consequently suffer from various digestive disorders.

If the question of diet causes too much anxiety, foods that might ordinarily be eaten with safety may become disturbing. In fact, physicians say that a majority of stomach troubles are of a functional nature; that is, while there is nothing organically wrong, a poor mental attitude causes difficulty. There is real distress, but the condition is caused by the digestive processes' being interrupted by emotional disturbances. Strong emotions may entirely check the flow of digestive juices; and worry and anxiety can cause a poor quality of enzymes to flow in small amounts. The meal hour is a poor time for talking over personal troubles. If a person makes pleasant contribution to the table conversation, eliminates the tension which accompanies hurry, and *silently* assumes that what he eats can be assimilated, he will get more benefit from the food he eats.

The role of art in mental health is demonstrated in the relation of

the state of mind and the digestion. An artistic table that contributes to a pleasant state of mind is not a frill but a psychological necessity. Almost everyone has experienced a favorable anticipation of food suggested by an attractively set table—clean linens, a vase of flowers, bright silverware, and pretty dishes. The agreeable mental attitude that is conditioned by a tastefully arranged table is of great benefit to the digestion and assimilation of food.

An illustration of the relationship between emotional state and digestion is the case of a woman who visited her doctor in acute distress. She was examined for appendicitis, but the results were negative. Further examination revealed that the foods of the previous evening's meal had remained in her stomach, totally undigested. No organic cause being found, the doctor led her to explain that during supper, the evening before, she had a violent dispute with her husband and that they finally had finished eating in "stony silence." The tension of the situation had not been relieved and had brought about a complete cessation of the digestive processes.

It is wise, then, not to be too concerned about foods, but certain precautions may be recommended. Foods which cause allergies must be avoided. Do not use mealtime as a convenient time for settling group or family altercations. Take time to prepare meals in an attractive manner, and eat them at a leisurely pace. Arrangements should be made or a mind set established, that will see meals eaten in enjoyable company. Avoid conversational topics which are of a highly controversial nature. These considerations suggest in many ways the intimate relationships of physical and mental factors in personal adjustment.

PROVISION FOR EXERCISE AND PLAY
Individual Needs and Exercise

Exercise, like sleep and diet, cannot be uniformly prescribed for all persons. Older people require less exercise and, if they control their eating, feel better with less exercise than they performed earlier. A few colleges provide a "siesta period," so that some students may spend their physical-education period resting in bed while their classmates are playing baseball or golf. There are probably many students who, because of careless budgeting of time or because of excessive class or laboratory work, do not get enough physical activity. If your doctor pronounces

you physically fit, you would be wise to provide for regular exercise and recreation as a part of a "rounded" existence.

Some men point with pride to their physical health and vigor and indicate that they take no exercise (often visibly evident in the waistline). Housewives often get little exercise aside from their housework and still enjoy what we call perfect health. Some writers make an example of the slow-moving elephant or the tortoise, indicating that, on account of their lack of exercise, they have century-long lives, whereas the squirrel, moving rapidly and always prepared for activity, lives only a short span of years. Research does not show that vigorous exercise adds to longevity, but there is evidence that moderate activity keeps muscles firm, stimulates heart and lung activity, improves elimination, and aids sound sleep. Hence, one *feels better*, and in mental hygiene this is a valid concern.

In consideration of these facts, it would be profitable to take cognizance of the opinion of many physicians "If you are physically able, exercise will add greatly to your enjoyment of life." The exercise program should be individually determined, with the aid of a physician, who will prescribe the proper type and amount of exercise. Through this procedure, moderation will assume specific and helpful meaning. It must be recognized that attention to exercise is as essential a part of the total development, of which mind and body are related aspects, as is attention to academic and occupational considerations

Play and Health

Play can frequently provide the exercise that has a constructive influence on physical and mental health. It is difficult to distinguish between work and play, because they are alike at so many points. Roughly, however, we may describe play as those activities, spontaneously pursued, which are least necessary to maintain immediate existence but which are highly useful in stimulating vitality, growth, and proper functioning of the organism. The latter part of the definition is of particular interest in the study of adjustment, because after self-preservation has been taken care of, play becomes an integral part of the complete living which is mental health.

There are several theories of play: One is that of recapitulation, according to which youths, in their various stages of play from infancy to adulthood, reconstruct the experiences of the race as it has advanced

from savagery. Since this is an interpretation based on instinct, it is currently not a popular theory. Another is the surplus-energy, or biological, theory. According to this idea, the human organism has so many potentialities for action that routine work employs but a few of them. The unused organs store up energy, which is advantageously discharged in play, and this tends to relieve physical and emotional tensions. Play can provide the variety that makes life interesting. This theory may explain how the provision of city recreation areas has been helpful in reducing the symptom of mental ill-health called delinquency. A third theory is that play provides advance practice for later adult life. According to this interpretation, exercise through play is vital in physical, social, mental, and emotional growth. For example, fewer cases of heart failure might result from worry or from running to catch a streetcar if the persons had more regularly engaged in play. These considerations lead mental hygienists to advise parents and teachers that play is *the* serious business of childhood.

Play, like exercise, cannot be uniformly prescribed for everyone. Another reservation is that play and exercise may be almost totally lacking and yet mental health may be enjoyed. A bedridden person may have the happiness, efficiency in certain realms, and fullness of life that characterize mental health, without exercising. Some men and women are so devoted to their work that they not only have no time for play but do not feel the need of it. But even in such cases, we cannot be sure that they would not be still happier and more efficient if they were to engage in play. Certainly, they are not so "well rounded" as those who derive satisfactions from both work and play. For the vast majority, play and exercise make such positive contributions to mental health that these activities should not be discarded until serious consideration has been devoted to the question.

The college student who has many recreational opportunities at his disposal should make good use of them with two purposes in mind: (1) the attainment and preservation of mental health at the present time and (2) the forming of recreational interests and habits that will be useful in after-college life. Engaging in various student activities can serve both these purposes. Not only do student activities provide an avenue for the expression of capacities not called upon in academic work, but in the pursuit of them the student is at the same time gaining experience in getting along with others. In both instances his mental health is being served.

DRUGS AND PERSONALITY
The Use of Drugs

Every educated person should be aware of the dangers involved in the indiscriminate use of drugs; yet we must face the fact that such awareness seems to be lacking. A look at the drugstore shelves or a report of the amount of money annually spent on patent medicines gives startling evidence that Americans have a great faith in the efficacy of drugs and cure-alls. Meager benefits seem to accrue from reliable announcements that people have died in great numbers as a result of trying radium cures and "elixirs." Too often our unfounded belief is not greatly shaken by our knowledge. Small wonder, then, that such a book should have been written as *One Hundred Million Guinea Pigs*, which asserts that people freely permit themselves to be subjects for experiments with patent medicines. Sometimes the danger lies not so much in the drug itself as in the postponement of calling for a physician's diagnosis. Luckily some drugs are neither effective nor harmful; but others are extremely potent and are capable of completely upsetting the sturdy, yet delicately balanced structure of the human organism.

Drugs and Mental Health

Some people have been unfortunate enough to stumble upon the use of habit-forming drugs, such as cocaine, opium and morphine. Others may have sought them as a means of escaping from the problems that beset their own lives. These drugs constitute a serious threat to both physical and mental health, since under their control the body deteriorates and the mind becomes unstable. Lethargy and a dreamy state, experienced while the immediate effects last, are followed by extreme nausea, nervousness, restlessness, and muscular incoordination. Not only is addiction to such a drug physically weakening, but it solves no problems. As an escape mechanism it occupies an extremely dubious position, because it does not remove the causes of personality maladjustment. Indulgence in drugs is usually an evidence of lack of other wholesome compensations and resources which leave the power of discrimination unimpaired. Narcotic intemperance is at the low end of the scale in the way of relaxation. Mental health is a beneficial factor in avoiding the conditions which lead to use of drugs, and mental hygiene is as essential to the cure of the habit as is physical treatment.

Marijuana

Cannabis, or marijuana, is one of the drugs that have a very marked effect upon personality and mental health. Since 1930 this drug has been increasingly used by ill-advised high school and college students who, seeking a thrill, have been misled by vendors who promise a cheap, exciting, and harmless experience. But the thrill is short-lived, to put it most mildly. Harry J. Anslinger, U.S. Narcotics Commissioner, asserts that one does not know when using marijuana whether he will become a philosopher, a joyous musician, or a senseless murderer. Reaction may take the form of self-destruction or a persecution complex which will be satisfied only by committing some heinous crime—as was the case of a Florida lad who ran amuck and with an ax killed his parents, two brothers, and a sister (6). Individuals react differently to the same quantities of the drug. It interferes with the perception of space and time, so that a person "high" on the drug will play several extra notes in a musical bar, but to another, 80 miles an hour seems like 20, and his automobile becomes a thing of destruction. Marijuana gives its users a feeling of physical strength and mental power, and it stimulates the imagination, but its users often develop a delirious rage, during which they are temporarily insane.

Marijuana (hashish, reefers, muggles, mu, hot-sticks—whatever you want to call it) does not "lead to any particular type of mental disease, rather its effect is to push certain users toward whatever unbalance of mind or emotions their own make-up is liable." [10] It has been reported that marijuana is not habit-forming, but it is certain that many users of heroin, morphine, opium—which are quickly habit-forming—were first users of marijuana. It must be admitted that many people have used drugs and did not become addicted. Stable persons are less likely to become addicts. Those who have emotional or sex problems, those who are impulsive, self-centered, anxious, and hostile find narcotics initially pleasant (80). Here is one area where one cannot be so sure of his stability that he can afford to experiment. It would be prudent to accept the advice of Goodwin J. Knight not to experiment; do not take a dare, do not sample (69). Any simpleton can be a delinquent. It takes strength to practice what one knows is good and right.

The Bureau of Narcotics is attempting to bring the distribution of marijuana under control. During the war the growing of hemp plants was

encouraged because of the difficulty of importing good materials for ropemaking. Now "So long as pushers can get $50 a gunnysack for leaves and flowers in illegitimate deals, peddling of marijuana will continue as one of the war's contributions to increased crime and juvenile delinquency." [11] Many pushers are addicts. They do not tempt one to use marijuana (or narcotics) out of altruism but as a means of satisfying their own $25- to $100-per-day drug needs. We cannot wait for our government to remove temptation or control pushers but must exercise our own intelligence in restraint. One protection is to be able to find fun and excitement in the exercise of our natural and normal capacities and to take the disappointments along with gratifications.

Barbiturates

The use of drugs as aids to sleep has been discussed earlier. To this section on drugs it might be added that the continued use of barbiturates, ". . . secobarbital, amobarbital, phenobarbital is associated with the development of psychological dependence, tolerance and physical dependence, and that relapse is also a feature. . . ." [12] Addicts become confused, obstinate, and abusive. Many masturbate openly and aggressively seek sex partners. Thus, the typical behavior is "euphoric" as contrasted to the lassitude of the opiate addict. Certainly the harassed housewife, the worried businessman, or the anxious college student would do much better to tolerate a sleepless night or some physical pain than to chance the temporary escape offered by the luring comfort of a self-prescribed barbiturate.

Benzedrine and Mental Efficiency

Benzedrine sulfate is especially interesting from the standpoint of mental health. This drug, in some cases, seems to have been responsible for raising scores on intelligence tests. In one study, the experimental group, on a second administration of an equivalent intelligence test, made a score of 8.7 per cent higher than a control group who worked under the same conditions except that they took placebo (harmless bread pills), rather than the Benzedrine which was given to the first group. Increases were most marked in those subjects who had mild emotional disorders, as contrasted with those who had deeper emotional difficulties.

While it is not likely that the drug increases actual intelligence, a person may at times be temperamentally or emotionally unfitted to do his best on a test. It is thought that the Benzedrine might help such a one feel more confident, make it possible for him to lose less time in accommodating himself to the test, and quicken his responses so that he might get a higher score (12). Similar positive results have been obtained in experiments involving scores on standardized subject-matter tests (85).

Other experimenters characterize the action of the drug as variable, uncertain, unpredictable, and at times paradoxic. That is, one effect of the drug is to increase mental activity, improve perception, and decrease confusion; an opposite effect is to retard mental activity, decrease concentration, cause confusion, and give rise to hallucinations. In some cases it causes cheerfulness and a feeling of pleasantness; but in others it produces depression and surliness. Moreover, these results have varied in the same patient from one day to the next; at one time he would feel elated and at other times, depressed (97). The general physiological effect is to increase bodily activity. It is apparent, then, that the results are due not only to the nature of the drug itself but also to the physiological, and possibly the mental, state of the individual.

Benzedrine has been tried in the treatment of problem children, making them more alert, more interested, and better able to accomplish their work effectively. But the effects were not permanent, and less promise for mental health is offered than through such methods as psychotherapy and change of environment to reduce conflict (13). This evaluation can pertinently be expanded to bear upon the use of "pep" pills by college students. It might be expected that care would be taken in using a drug with such uncertain, yet marked, effects on personality. However, college students have taken these so-called "pep" pills to keep them awake during cramming sessions—sometimes with dangerous, as well as inconvenient, results. A night driver cannot depend on the pills, which may serve to keep him awake on some nights but may make him even more sleepy the next time they are used. This paradoxical effect should constitute a sufficient warning to those who are tempted to use such a drug. The building of good habits, the direct attack of problems, and the application of sane living principles constitute the slow but more positive way of achieving healthy growth.

Persons do become habitual Benzedrine users, though technically the drug is not addicting. In one study, victims swallowed the contents of nasal inhalers to obtain the drug. They used Benzedrine because it made

time go faster, made them feel happy and rendered them talkative. Large doses caused restlessness, sleeplessness, hallucinations, and delusions. When they were deprived of the drug, they experienced fatigue, depression, shaky hands, and upset stomachs (59). The addict creates a vicious circle. Neurotics use "goof balls" (Benzedrine) to wake them up and then use barbiturates to still the jitters. So many use the goof balls that they are today regarded as seriously competing with the barbiturates as the worst under-the-counter drug menace. "Because they feel so good right after taking a goof ball and so rotten after it wears off, most non-medical users reach for another when the effect of one begins to pale " [13]

The Proper Use of Drugs

It should not be assumed from the foregoing discussion that all drugs are detrimental to physical and mental health. Quite the contrary is true. There are many drugs that make for health and happiness, but they should be taken under the supervision of trained physicians. Resort to drugs as an escape from personal problems is an undesirable practice.

Quite recently the beneficial effects of sulfanilamide in the treatment of pneumonia have received much attention. Various drugs have been successfully used in the treatment of certain kinds of glandular disorders. Thyroid extract has long helped in the treatment of some young cretins (those in whom feeble-mindedness is caused by thyroid deficiency) with such sucess that they have developed into normal individuals. Penicillin has been called the "wonder drug," because so many uses have been found for it during and since the Second World War. Some other drugs, while possessing no curative values, have effectively been applied in reducing the pain of injury and disease. To increase the degree of success, such drugs must be employed only under the direction of competent physicians; and they must not be adopted as a means of escape from reality or of getting a thrill. Self-medication is inadvisable.

Alcohol

The use of alcohol belongs in much the same category as use of the above-mentioned drugs. Excessive use of alcohol produces various forms of temporary behavior disorders. Some people become elated or pugnacious, and others are rendered depressed and submissive when under the influence of liquor. It frees inhibitions, causes loss of behavior con-

trol, and lowers one's ability to judge, discriminate, and act efficiently. The habitual overuse of alcohol contributes to the more permanent condition known as "alcoholism," which is characterized by general mental decline, loss of memory, and various forms of delusion and hallucination. Even if one admits that these conditions are inherent in individual weaknesses, the fact remains that the excessive use of alcohol is the precipitating factor. Such conditions, as can be readily perceived, have far-reaching effects upon the personality, and these, in turn, are a direct reflection of the state of one's mental and physical health.

A blanket condemnation of all use of alcohol (the above paragraph stresses excessive use) cannot safely be made in the face of current evidence. There seems to be little doubt that there are important individual differences in the degree of susceptibility to effects of alcohol. This is one of the major conclusions of the Yale Summer School of Alcohol Studies (2). It may be that some persons secure a degree of emotional release from the moderate use of alcohol. Alcohol causes most people to overrate the excellence of their own performances, and it might also incite them temporarily to apply themselves more vigorously, but the quality of their work will suffer. It would be better if their confidence could be established on the basis of sound mental hygiene principles.

The tendency to overrate one's ability is one of the most distinctly dangerous features of even a moderate use of alcohol. Anyone who is overconfident of his skill as a driver is a constant threat to the safety of others on the highway. Exact data on the role of alcohol in traffic accidents are not obtainable, but estimates of driver or pedestrian drinking range from 10 to 15 per cent among total accidents. "Everyone who purchases automobile accident insurance . . . is making a sizable contribution to the cost of alcohol indulgence." [1] The large number of accidents in which alcohol is a factor are disregarded by the overconfident person. In view of the fact that the advantages of alcoholic indulgence are so tenuous, the driving factor alone would seem to place the arguments against liquor in a more favorable position.

There is much fancy, wishful thinking, and prejudice involved in various interpretations of the effect of alcohol. One of the more comprehensive studies is presented in the book, *Alcohol, Science and Society* (2). A review of these and similar studies, in consulation with Seldon Bacon and Leon Greenberg of the Yale Center of Alcohol Studies, on the effects of alcohol is summarized below: (1)

Alcohol Does

Act as a nerve depressant, slowing the action of the brain and nervous system.

Slow reaction time, diminish accuracy of light and sound perception, reduce reasoning power, decrease dexterity, and hamper concentration.

Provide *temporary* relief from physical and psychological strain by dulling perception.

Relieve anxiety through its anesthetic action on the brain.

Make one *feel* warm by bringing blood to the body surface, but actually there may be a slight lowering of body temperature.

In moderate amounts, stimulate appetite by increasing the flow of digestive juices.

Provide calories, but supplies little or no vitamins, minerals, or proteins and may hamper their absorption. It is in some ways a food but not an adequate one.

Tend to produce dangerous drivers, first by impairing efficiency and second by inflating the driver's confidence. Hence, both heavy and moderate drinkers are traffic menaces.

Alcohol Does Not

Act as a stimulant—though one may *feel* exhilarated, strong, and capable.

Increase life span—though moderate users probably live as long as abstainers. (Chronic excessive users may expect a life span ten years shorter than moderate user or abstainers.)

Cause cirrhosis of the liver—though this disorder is found more frequently in alcoholics, probably because of carelessness in diet and attendant nutritional difficulties.

Cause ulcers—though the tension which causes ulcers may also contribute to excessive drinking.

Increase efficiency or banish fatigue.

Directly affect organs and tissues, hence does not cause hardening of the arteries or injure the kidneys. (Many disorders formerly attributed to alcohol are now recognized as forms of malnutrition.)

Increase sexual vigor—though inhibitions are lowered and indiscretions are more likely to occur.

Immediately affect individuals differently—the significant items in immediate reaction are body weight and amount of food in the stomach,

which influence the concentration of alcohol in the blood stream. The habits of control developed by drinkers' often give the appearance of different effects. (This does not conflict with the conclusion that some more readily become chronic excessive users.)

At the very best it can be said only that the effects of alcoholic indulgence are highly controversial and that its use must be approached with caution. Some sympathy might be extended toward users of alcohol who are victims of poor environments, but the acceptance of the quick release from reality afforded by it to those who have had greater advantages and should have developed other resources of personality release is not easily condoned. A young college student gave the following pertinent evaluation: "I do not use alcohol because I know I must use all my resources to develop social and technical skill. I cannot afford, as a young man, to dull my potentialities and learn to depend on this crutch to have a good time and reduce my fears."

Tobacco

The use of tobacco generally comes in for a share of criticism when speaking of health. No doubt tobacco has deleterious effects upon those who use it, and, in general it should be avoided. There has been much written recently about the relation of smoking to lung cancer (see Table 3–1). However, there are many who contend that the high inci-

Table 3–1 Relation of Death Rate from Lung Cancer and Smoking

Category of smoker	Death rate
Heavy smokers (2 packs a day)	1 per 148
Moderate smokers	1 per 710
Ex-smokers	1 per 996
Nonsmokers	1 per 2,020

SOURCE. Data derived from a study by American Cancer Society of 188,078 white males, aged 50 through 69 years, for 32 months. Adapted from "Latest on Smoking and Cancer," *United States News and World Report,* 38 45–47

dence of cancer is related to other phenomena. For example, William C Huepner, of the U.S Public Health Service, says,

During recent decades, the rise in lung-cancer frequency was not only associated with an increased consumption of cigarettes, but with a remarkable and in part even more pronounced rise in the construction of asphalted roads, consumption of motor fuel, and the production of industrial and domestic fuel oils, patent fuel, crude petroleum, petroleum asphalt, coal tar, isopropanol,

asbestos, arsenic and chromium compounds and nickel—i.e., with conditions and materials having proven or suspected relations to respiratory cancers.

The total epidemiological, clinical, pathologic, and experimental evidence on hand clearly indicates that not a single but several, if not numerous, industrial or industry-related atmospheric pollutants are to a great part responsible for the causation of lung cancer.

Many smokers apparently suffer little damaging effect from tobacco. When it is used in moderation. the body can offset the toxic conditions in most cases. Just what amount of smoking should be considered moderate or excessive depends to some degree upon the make-up of the individual smoker. The real danger lies in the strong tendency toward overdoing it.

Writers who wish to defend smoking or to seem nonpartisan with regard to tobacco smokers sometimes argue that, although smoking may have some detrimental effects, the elimination of smoking has a negative effect upon the person who is not accustomed to doing without it. actually, this argument holds for many drugs. Smokers admit that they feel better during periods of abstinence, yet they are unable to break the habit.

Experiments in which subjects did not know whether they were smoking or merely inhaling warm air indicate that the effects of tobacco are slight and variable. There is a slight increase in the rate of the heart beat, and additional tremor. The speed of adding is increased for habitual smokers but decreased for nonsmokers (113:148 ff.). Tobacco retards memory and accuracy and impairs the execution of fine motor skills by increasing hand tremor (17:228). It appears, therefore, that whatever effect tobacco has, it is on the negative side. College students who smoke make slightly lower grades than do nonsmokers, but the smoking itself is not recognized as the cause Some believe that the social activities which encourage smoking may interfere with study. Others feel that the difference can be accounted for by a greater initial stability on the part of the nonsmoker.

If there were valid arguments in favor of tobacco, one would expect cigarette advertisers to capitalize upon them. Actually, what they do is stress the fact that there are fewer coughs in their particular brand of cigarettes, that their kind is easier on the throat, or that more people use "Such and Such" than any other kind. Unbiased experimental findings are not such as to convince the nonuser that he should change his ways. The user will not ordinarily be swayed by arguments or evidence,

because the habit itself is the motivating factor, and he has learned to live with what negative factors there are. In conclusion, it is probably sound advice to warn nonsmokers that they will be better off through continued abstinence, while those who do not smoke to excess will likely find that breaking the habit is hardly worth the effort.

FRESH AIR—A FETISH OR A NECESSITY

In view of our study of physiology in the grade school, it should be unnecessary here to discuss the value of fresh air; but the thought of life in crowded classrooms and smoky parlors makes some consideration of the subject seem appropriate. While it is not necessary for fresh air to be made into a fetish—as it is by some people—an intelligent recognition of its value should be established. Those who make a fetish of fresh air place it on a pedestal and worship it above other things. They are the ones who open wide the windows of a room on a chilly day and make others shiver with the cold. They open the windows in a bus or streetcar and loosen their coats, then breathe in the icy blasts. They abhor the odor of a cigarette. Such an attitude may be commendable when it is tempered with moderation and when the feelings of others are being considered, but carried to an extreme it merely serves to make the fresh-air worshiper seem queer and ungracious.

The Effect of Fresh Air

Probably most people sleep in rooms in which windows are open. Most of us have experienced situations in which ventilation of the sleeping room was difficult and have soon learned that it is disagreeable and uncomfortable to try to sleep in a warm, stuffy room. On the other hand, in vacation time, when we have slept in the open air, our sleep has been surprisingly sound, and we have waked in the morning feeling completely refreshed. By way of contrast, we have probably spent much leisure time in hot, close, motion-picture theaters or leaning over smoke-be-clouded card tables. No one needs to read in a book about how refreshing is the effect of a walk in the open air after such an occasion. Experience has been the teacher.

When our daily routine necessitates close contact with many persons, the value of some time in the open air becomes quite marked. Such periods seem to clear the mind and stimulate enthusiasm. Fresh air instills vigor into our lagging muscles, and we feel like going on with our work.

Actual experiments do not reveal appreciable superiority of fresh air over stale air as far as physiological effects are concerned, but the psychological effects are notable.

Perhaps because air is free, we tend to underestimate its value. Not much effort is required in order to obtain it, so it is not cherished. It is, nevertheless, essential to good health. The feeling of vigor and exhilaration which accompanies a brisk walk in the open country indicates that as much attention should be devoted to providing fresh air as should be given to securing proper amounts and kinds of exercise and adequate sleep.

Conditions Which Need Attention

In making provision for obtaining fresh air, it is important to keep in mind some additional considerations. In the first place, the air should be of a certain temperature. It has been found that 70 degrees Fahrenheit is probably best for most people, although this may be varied to some extent according to the individual. When anyone is exposed to wide variations in temperature, so much time and attention must be given to adjusting to these changes that work is inefficient. Further, cold air is not necessarily good air. Recently, numerous articles have appeared discussing the lack of wisdom in throwing windows so wide open during the winter months that it is difficult to keep the rooms warm. Colds will be less severe if caution is exercised in the matter of open windows. A cold will be routed sooner if the body does not have the additional burden of fighting a chilling temperature.

Air should be circulated, so that each person can get an adequate supply of oxygen and so that the waste products of breathing will be carried away. Besides, an aesthetic consideration is involved in this connection: disagreeable odors can be dissipated if circulation is satisfactory. Finally, air should contain moisture. Dry air is detrimental to health, because it interferes with the functioning of the glands of the mouth and the nose. It is particularly important that provision be made to supply moisture during the winter months, when the cold makes the air less capable of retaining moisture. A container of water attached to the radiator or a filled water container on the furnace will do much to counteract the deficiency of moisture in cold air. Finally, the full use of the lungs through deep-breathing exercises is to be recommended. If possible, this exercising should be done outdoors.

MENTAL CONFLICT AND PHYSICAL HEALTH
Psychosomatic 'Illness

Earlier in the chapter, the statement was made that the mental and the physical are inseparably interrelated aspects of the total organism. Physical illness is frequently characterized by behavior abnormalities. On the other hand, mental conflict is often indicated by the existence of physical symptoms. Upset psychological states are often significant precursors of physical illnesses. There are many instances in which treatment of physical symptoms has not been adequate for curing a particular ailment. Such instances illustrate in a striking manner the unity of the mental and the physical in human beings.

There is, for example, an account of a man suffering from a bothersome skin disease which did not respond to medical treatment. Investigation revealed that he had been engaged to be married for eight years and that each Sunday he urged his sweetheart to marry him immediately, but the answer was always negative. Almost every Monday after his day of frustration, his skin protested and indicated his anxious state by breaking into a rash.

Another case concerns a man who was afflicted by a serious case of asthma. Medical treatment would bring temporary relief, but the attack would recur prior to his starting on a trip back to his home. The record showed that the man was a teacher in a community where his relationships were unsatisfactory, and the trip home was viewed with apprehension. The hospital provided refuge from undesirable contacts. The case was finally solved by his following the doctor's advice and securing a new position where his personal relationships could be more satisfactory. This is an instance in which manifestations of physical illness were cleared away by getting rid of mental conflict.

In another instance, the condition of a woman laundry worker, who was affected by high blood pressure, was materially bettered merely by shifting her from one side of a washing machine to the other side and relieving her of supervisory duties. Her trouble seemed to arise principally from having charge of a group of young workers whose lack of seriousness bothered her. After the tension was relieved, her enlarged neck veins and a chronic hoarseness disappeared. These cases serve to show that emotional disturbances have their counterpart in physical upset (48).

A young doctor experienced increasing difficulty from nasal swelling

and secretion. His wife, on having her first baby, had her mother come to help. The mother was officious and domineering, and rejected the medical advice of the young doctor. After three weeks he finally "blew up" and told his mother-in-law what he thought of her. She in turn accepted the criticism and changed her ways to cause him less frustration. Improvement of the nasal condition was prompt and marked, as recorded on laboratory instruments during the entire episode (104:81).

One of the author's students said that for years she had suffered from severe headaches. Medical examination showed an excess of adrenalin in the blood stream. The doctor explained its significance, and the woman deliberately set out to be more calm—less responsive to upsetting conditions. As time passed she experienced the headaches with markedly less frequency.

Such conditions indicate that people become ill and remain so, at least partially, because they cannot or will not face and solve their problems. The individual who is physically healthy will, as a rule, be found to be one who is mentally healthy. Organic diseases seem to be distressing somewhat in proportion to the amount of mental conflict disturbing the patient. It is small wonder that commitments to college infirmaries are more frequent during examination week than at any other time—unless it has previously been announced that examinations cannot be made up.

Progressive physicians are more and more adopting the view that the mental and physical aspects of disease should be treated simultaneously. While the science of medicine is firmly established, the art of medicine (considering the human, or personality, element) has long been neglected. The realization of this has given rise to the study known as "psychosomatic medicine." Persons of all ages are susceptible to these illnesses. Parents should recognize that emotional stress may actually be the source of some children's diseases.

Mental stresses become physical stresses, with disturbances in organic function seemingly unrelated to a bro.··· toy or a schoolroom crisis. Indigestion, nausea or vague pains may well be the expression of perplexity or sense of insecurity.

The vital organs of children are capable of major responses to stimuli, whether emotional or physical, and can be misinterpreted because of the violence of the reactions. Unresolved adjustment problems can so alter the body functions as to render the child overly susceptible to infectious diseases.[15]

There is a growing trend for medical practitioners to treat mental and physical conditions simultaneously. Current medical preparation is emphasizing a broader education for physicians, which will serve to impress upon the doctor's attention an understanding that patients are persons, not just bodies. The branch of medicine known as psychiatry is devoted to just such a realization. In short, the most effective doctor is one who realizes that mental and physical health are but different aspects of one problem. It seems reasonable to conclude that the most healthy individual is one who recognizes the fact that mental and physical health are inseparably related.

Accident-proneness

An important, but frequently overlooked, symptom of inadequate personal adjustment is accident-proneness. "Accident proneness or the accident habit is so much on the border line of behavioral and somatic dysfunction that it has been neglected by general physicians and psychiatrists alike . . ." [16] despite the fact that accidents stand fourth among causes of death and disability for all ages and first among the mortality factors for youth.

Not all accidents are caused by accident-prone individuals. Some mishaps must be attributed to "acts of God," and inadequate safety education and implementation of safety measures. But there still remains the fact that some persons are involved in accidents with much greater frequency than are others. It has been found, for instance, that in Connecticut 4 per cent of automobile drivers were involved in 36 per cent of the accidents (47). One traffic expert claimed that if the licenses of 10 per cent of drivers in Evanston, Illinois, could be revoked the traffic-accident rate would be reduced by 90 per cent. An industrial company, in an effort to reduce accidents, shifted workers with poor safety records to other work and in four years cut the accident rate to a fifth of its former incidence (47).

The question here is, "Why are some individuals so much more susceptible to accidents than are others?" Lady Luck may be part of the answer—but only part. Accident-prone individuals

. . . are impetuous people who convert their momentary impulses into action without deliberation and planning. Their "decisiveness" is part of a drive for independence and self-reliance in the situation of the moment [which may ac-

count for the high accident rate of youths], and not an integrated, smoothly functioning part of their personality. They harbor a deep resentment against those in authority. At the same time they have a strict conscience that makes them feel guilty for their rebellion. In the unconsciously provoked accident they express their resentment and at the same time atone for rebellion by their injuries.[17]

J. E. Wallin asserts that accident-proneness is one way of evading unpleasant realities. Industrial accidents, for instance, are often simply a defense against the monotony of work (115:297). In other cases accidents may be the unconscious bid of the individual for the sympathy and attention he feels lacking. Some accidents are the results of temporary emotional imbalance, so that persons who experience marked swings between depression and elation are somewhat more susceptible to accidents. A commercial airline has the policy of temporarily suspending pilots when they are engaged in marital strife, have severe illness in the family, or have persistent financial difficulties, because of the increased susceptibility of persons under emotional stress to have accidents.

The cures for accident-proneness must be as complex as the causes. One who has a history of successive accidents might consult a psychologist or psychiatrist to determine whether there are feelings of resentment, insecurity, and worries that could be traced to childhood conditioning. Efforts should of course be devoted to the present cause of emotional stress by seeking the solution to academic, marital, financial, and similar problems. One should be especially careful when it is necessary to drive a car after some emotional episode and avoid driving at all if it is possible. It is also safe to advise that mental hygiene principles be practiced in daily living, so that the personality instability that contributes to accident-proneness can be reduced. The accident-prone individual, like the person who has psychosomatic illnesses, has an insistent reminder of the need to pursue better personal adjustment.

SUMMARY

Our knowledge of physical health must be put into habitual daily practice in order to promote better personal adjustment. By giving attention to physical health we increase our satisfaction from life—thus promoting mental health. Although some persons with poor physical

health have good mental health, it is still true that, in general, physical health promotes mental health.

All theories of sleep agree that it is essential to the optimum functioning of the mind and the body. Sleep should serve to give us more control over our body by making us more efficient during waking hours. Everyone should determine for himself what his requirements regarding sleep are and should see to it that the necessary number of hours are reserved for sleep—avoid the too hasty decision that personal requirements are less than average. Regularity in sleep habits is conducive to sound rest and should, therefore, be given consideration. Physical relaxation will contribute to sound sleep.

A balanced diet should be provided for everyone. Food should be eaten leisurely and in pleasant surroundings. Since so many are subject to allergy, it is advantageous for everyone to try to discover what foods, if any, do not agree with him and then to avoid eating them. However, an allergy need not be looked for unless some chronic symptoms have been experienced, because there is some danger in a negative psychological set. Some allergies are psychosomatic rather than purely physical. A happy frame of mind at mealtime should be sought; it is probably better to miss a meal than to eat when one is in an upset emotional state.

Provision should be made for regular rest and recreation. Since enjoyment comes from the exercise of a person's capacities, it is advisable that recreation be of such a nature that activities in contrast to those of our regular day's work should be engaged in. Play calls forth surplus energies that tend to relieve various physical and mental tensions; consequently, it fits securely into a balanced program for mental health. Play and exercise should leave us feeling an added zest for life and activity rather than tired and indifferent.

There is no doubt that various drugs have done much to increase the welfare and happiness of mankind; but to make use of a drug as an escape mechanism and to resort to it without the direction of a physician cannot be recommended from the mental hygiene viewpoint. Instead of seeking the "magic" qualities of drugs to improve mental health one should depend upon a course of continuous formation of healthful habits.

The need for fresh air is particularly urgent in a society in which there is close personal contact and where much time is spent indoors. Well-ventilated rooms, especially sleeping rooms, should be regarded as essential to physical hygiene.

Psychosomatic illnesses and accident-proneness provide significant ex-

amples of the close correlation between physical and mental health. A person suffering from periods of emotional depression, vague and undiagnosed illnesses, or a high incidence of accidents might well critically examine his daily life to see if some tensions, worries, or problems should be resolved. The help of a psychiatrist, psychologist, or counselor is advisable. Just as the competent physician must consider the mental state of his patient, in order to secure the best results, so too must the normal individual realize that both physical and mental conditions contribute to the happiness, efficiency, and fullness of life that is called "mental health."

TEST YOUR COMPREHENSION OF THE CHAPTER

Decide whether the following statements are true, false, or questionable, and check with the contents of the chapter or compare with others who have studied the material.

1. One theory of sleep is that it is a matter of habit and that if one applies the principles of habit breaking, he can materially reduce his need for sleep.

2. Old people need more sleep than middle-aged people, because their bodies are less efficient and require more time for rebuilding.

3. Probably those people who are reported never to sleep are so busy that things are never monotonous or boring to them and they feel no need for sleep.

4. As medical science progresses, it is probable that there will come a time when a universally effective diet will be discovered.

5. A good way to detect allergy is to start with a simple diet of four or five items and gradually add other items and note their effect.

6. It would be a good plan, when eating out, to do so in a clean, quiet place, even if servings are small, rather than in a noisy, dark room where the servings are large.

7. The fact that some men get along very well with little or no exercise does not prove that exercise is unnecessary.

8. A good form of recreation for an office worker is bridge—so that he can keep his mind in good working order.

9. Even though a patent medicine has no actual effect on a person—such as a bread pill—it may still be a poor plan to use it.

10. The moderate use of alcohol should not be condemned.

11. The effect of a drug is dependent upon the person who is using it.

12. An organic disorder is always caused by some disease germ or injury.

13. Some accidents probably occur because of the subconscious desire of the individual to escape reality or to gain sympathy

The Role of Attitudes and Habits in Adjustment

Adjustment is a continuous process of dealing with the varying conditions of an evolving life. The successful unfolding of one's life is greatly influenced by the attitudes he holds and the habits he forms. If we wish to gain the control of our lives which will result in more harmonious adjustment, it is necessary to guide the formation and reformation of the habits and attitudes which influence daily living. Though habitual conduct and established attitudes are not the whole, they are at the core, of life.

ATTITUDES AND ADJUSTMENT
Meaning and Importance of Attitudes

The existence of attitudes is one of the strong indications that emotions as well as intellect direct the course of man's life. Attitudes are emotionalized systems of ideas which predispose one to act in certain ways under given conditions (51.129). Attitudes are an outcome of learning, though they are frequently acquired without the conscious intent that characterizes many other forms of learning. When attitudes are such that they favor adjustment, their subconscious nature is of no great import. But when attitudes are held that hamper adjustment processes, their subconscious aspects are a handicap, and knowledge of the nature of attitudes becomes an asset to better mental health.

It is no accident that educators now are, and always have been, concerned with the attitudes being formed by pupils It is of little use to teach reading if the adult diet consists in pornography, mysteries, and westerns. The teaching of science may do harm if the knowledge is used to devise explosives to be placed in gas tanks. Whether we are construc-

tive or destructive, selfish or altruistic, cooperative or recalcitrant, crimi-
nally or socially inclined, depends not so much on knowledge as it does
on attitudes. These attitudes are dependent on the view we have of others,
of ourselves, and of our task in the world. These are the things that
determine the manner of man we will be. As citizens in a democracy,
one of the most significant areas of development is that of attitudes.
Certainly, what one feels—the attitudes he holds—is often more important
than what he *verbally* knows. Attitude learning is important in the pur-
suit of better personal adjustment. Some persons swelter in the oppressive
anxiety of their attitudes. Others attack daily problems with the light-
heartedness of confidence. Some live in a tightly contained world of
suspicions and prejudices, while others have wide vistas of experience
opened by their faith in human goodness and their respect for all colors,
races, and creeds. At no point is it more pertinent to state again that
our problems are frequently not so serious as the attitude we take toward
them.

While it is realistic to acknowledge the evils and hardships of life,
still there is wisdom in the stoic advice to keep your mind free from
worry and anxiety: "Things out there in the external world never trouble
us. It is only when they get into our minds that they hurt; and whether
they shall be let into our minds depends entirely on ourselves."[1] The
author of these words admits that this is not a complete point of view
but asserts that the advice can serve to reduce the complexities of adjust-
ment.

Attitudes Worth Developing

Attitudes worthy of development are mentioned at various points in
this volume. Several are listed as assets to social adaptability; others are
cited in reference to occupational adjustment. Four attitudes of pervasive
significance are indicated below.

Self-confidence. Self-confidence stems partially from the view that one's
family held toward the individual. If one has been loved and admired,
he has a good start. But the adult of today cannot change the attitudes
previously held by parents. If those attitudes were such as to undermine
self-confidence, it is necessary to remember that a self-confident attitude
also in part springs from competence. Hence, one must take the difficult
and slow course of developing skills—social, academic, vocational. Study

[1] William DeWitt Hyde, *The Teacher's Philosophy*, Boston: Houghton Mifflin
Company, 1910, p. 60.

and persistent application will slowly build the competence that leads to healthy self-confidence.

Respect for Others. Many of the evils of the contemporary world arise from prejudice and suspicion of others. The first step in eliminating prejudice is to realize that the greatest harm is done to the person holding the prejudice—despite the pain and embarrassment suffered by the person who is on the receiving end of the prejudice. The next steps are comprised of the efforts to gain more knowledge through study, travel, and personal association. Since there are admirable and despicable persons in all races and creeds, one must be careful to base his conclusions on wide acquaintance and relationships. Finally, whether the prejudice be against persons or practices, one must remember the human tendency to believe that others are prejudiced while the individual himself is open-minded and tolerant.

Independence. A frequently cited symptom of poor adjustment is dependence on one's parents, siblings, mate, or employer. Dependence originates in part from restricted freedom in childhood or excessive indulgence on the part of parents. Independence must be sought by trying things on one's own—but this is attacking the symptom The cause which is currently susceptible to removal is the lack of skills. By gaining knowledge and competence, by seeking new experiences one can by slow steps achieve a higher degree of independence.

Industry. Some persons seem to feel that the world owes them a living while others are willing to work and study for both immediate and remote objectives. The attitude of industry has its roots in good health, in past success in achieving one 's goals and in the attitudes absorbed from one's parents and associates. Hence, the habit and attitude of industry must be sought in the conservation of health, in the establishment of realistic and achievable, though not easy, goals, and in the confident attitude that stems from competence in daily tasks. Thus, it is seen that any one attitude is conditioned by others —industry being dependent upon confidence, faith in the processes of growth, upon independence, and in many ways upon rapport established with others.

The Origins of Attitudes

The source of specific attitudes was briefly indicated in the foregoing section. Further acquaintance with the genesis of attitudes will be helpful in achieving the understanding that promotes the adoption of other attitudes favorable to adjustment.

The family is, of course, a potent source of many of the attitudes we hold during our entire life. Not the least of these is the concept of self which underlies so many inclinations and behaviors. The "self" is one's conception of who and what he is, including his ideas, attitudes, values, and aspirations, and is largely conditioned by the reflected appraisal of others (62:9 ff.). In addition one is consciously taught and unconsciously absorbs many specific attitudes toward such things as drinking, sex, marriage, religion, races, industry, responsibility, education, and honesty. The power of family conditioning and learning is reflected in the definition of conscience as the silent voice of parents speaking to their children. One can through study and the objective evaluation of experience judge which of the attitudes tend to be favorable to further adjustment and which are detrimental. When certain of these attitudes prove unworthy, it is up to the individual to attempt to change them. Though this is often a difficult and sometimes even painful task, it can be accomplished. A young coed indicated such change in the remark "My father rants and rails against the Negroes who live in our block. I respect his feelings about them, but I hope that I shall never be guilty of revealing the same attitudes."

The family is in turn influenced by the attitudes held by people in general in the culture in which it lives. Persons in the lower socioeconomic brackets of our American culture differ in many respects in the attitudes held by the middle and upper classes. There is, for instance, less respect for the value of formal education. People from lower socioeconomic strata drop out of school and permit their children to drop out just as soon as (sometimes sooner than) the law allows. Frequently there is less respect for property because of the feeling that they are discriminated against by the persons of higher status. Sex morality is less rigid in general, though there are some with notably high ideals. Occupational aspirations are more frequently for lower-status jobs. There is less resistance to early marriage. Affiliations with churches are weak and even nonexistent. There is little or no feeling of responsibility for the welfare of the community. Conversely, persons in the middle and upper socioeconomic strata have what is often referred to as a "middle-class compulsion for education," and church affiliations are stronger and more widely practiced. Honesty and industry are sanctioned and encouraged through practice and open instruction. Children are taught to save their money and are encouraged to work provided it does not interfere with

the pursuit of education. Premarital sex relations are frowned upon, and girls especially who are found guilty often suffer the repudiation of their friends and loss of status in the community. Early marriages do occur, but sentiment against them results in a higher average age of marriage.

Two items emerge from the study of culture and attitudes. One is that the student must endorse and accept the attitudes of the social class to which he wishes to belong. The other is that we should recognize that attitudes which differ from our own do not necessarily indicate individual perversity but probably arise from the kind of society in which one has spent his earlier days. This should serve as a step toward increasing our respect for attitudes which differ from our own.

Often one's attitudes differ from those of his family and the dominant values held by the culture in which he has lived. These attitudes arise from specific experiences. (Of course, specific experiences often serve to reinforce the ideas and ideals held by family and community.) It is, for instance, easy to accept erroneous stereotypes regarding Jews, if one has been outmaneuvered in some financial deal. Many persons blame their lack of religious sincerity upon the fact that some 'pillar of the church" has engaged in some dishonest or unethical practice. Several of the author's students have expressed disdain for artistic activities and can trace their distaste to some such remark as the following made by one of their teachers: "This looks like a bunch of chicken tracks," or "Oh, is that a house? I thought it was the picture of a potato." Many children dislike school because of disdainful and sarcastic remarks made by teachers who are lacking in understanding. Ofttimes one's experiences lead to improved attitudes. This happened many times during the war years when white soldiers and sailors discovered that Negroes, Jews, and Orientals were as brave and self-sacrificing as their white buddies.

Many attitudes, such as sincerity of application to one's study or occupation, religious devotion, honesty in dealing with others, are conditioned by the degree of success one has had. Attitudes of industrious application are encouraged by appropriateness of one's goals and the resultant success one has had in pursuing them. This suggests that industrious application to the development of skills is both cause and result of attitudes of confidence, application, and sincerity.

The origin of attitudes can further be explained in terms of knowledge (or lack of it), identification with others, and personal and institutional

associations. All these are operative in the family, the culture, and specific experiences. They are simply explanations of why attitudes stem from the aforementioned factors.

The Modification of Attitudes

Though attitudes originate from childhood influences and have a tendency to persist, it is vital to recognize that the human personality, of which attitudes are a part, is in a constant state of flux As the family pattern changes, as new contacts are formed, and as fresh experiences occur, attitudes inevitably change to some extent. If direct attention is given to such change, it will be more rapid and marked.

One might well begin with an analysis of the attitude changes which would seem to net the best results in terms of long-term and continuous adjustment. One might ask such questions as the following: What effect will this attitude have on my emotional stability? Does this attitude square with objective information? Is the attitude held by people I admire and respect? Is the attitude such that the welfare of others is enhanced by it? What kind of people would concur in the attitude I hold—or hope to develop?

The kind of friendships and associations one forms will influence the attitudes one holds and develops. This is shown in psychological studies that point to the fact that a major factor in attitude change is group opinion, followed closely by expert opinion (78).

Age, too, is a factor in the modification of attitudes—this is probably a function of new experiences and new associations as well as a function of increased wisdom. However, wisdom does not automatically occur with age, which suggests the advisability of deliberate effort to change

It is generally assumed that older people have attitudes which are more highly crystallized (and hence not readily changed), that they are essentially conservative, that they tend to reject new ideas and change. Although evidence on the conservatism of various age groups confirms this view in general, it is difficult to tell to what extent such conservatism among older persons is due to cultural change rather than to any increase as such in conservatism with increased age. But, in any event, available research suggests that the older age groups are not very much more conservative than younger groups. [Study] shows that the attitudes of older adults are generally more stable. Although they change when efforts are made to change them, the change is less than that occurring among high-school and college students.[2]

This question suggests that youth is the opportune time to make the analysis and effort to change toward more desirable attitudes—though the mature person certainly need not think such effort on his part will be without beneficial results.

THE ROLE AND NATURE OF HABITS
Significance of Habits

Because we are to so great a degree creatures of habit, it is of real importance that we understand habits so that we may adopt those that are most advantageous. The significance of William James's statement, even though it was made many years ago, has not diminished.

The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or vice leaves its never so little scar. The drunken Rip van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, "I won't count this time!" Well! He may not count it, and a kind Heaven may not count it; but it is counted none the less. Down among his nerve cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do, in strict literalness, is ever wiped out.

Of course this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself among the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all the details of his business, the *power of judging* in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faintheartedness in youths embarking on arduous careers than all other causes put together.[3]

This quotation contains a lesson so valuable that it is worthy of most careful attention. Probably few people begin to drink with the aim of

becoming drunkards; but each drink does leave some effect, in attitudes at least, so that time often sees overindulgence becoming increasingly possible. It is the cumulative effect of actions, which result in habits, that makes it necessary for men to control their daily activities and to stop saying, "I won't count this time." It is the cumulative effect that causes psychologists to focus attention on habits. "In the modern day, human personality is regarded as a concatenation of reflexes or of habits. For Hull as for Watson it is a habit-hierarchy The upper reaches of the hierarchy receive little attention. It is the habit unit itself that pre-occupies the attention of most psychologists working in the field of learning, growth, and development." [1]

Although habits tend to persist, new habits can be and are formed. The psychiatrist Ian Stevenson makes it clear that habits, attitudes, and personality can be profoundly changed at any time during life, calling attention to such persons as St. Paul, St. Francis of Assisi, and Leo Tolstoy. Early in their lives these men showed habits of self-indulgence but later they "became so transformed that their names now exemplify charity, responsibility, and service to others." [5] Age, however, brings an increasing resistance to change—hence the importance of realizing that it would be much better to form good habits from the start. Even persons with great ability must work hard and steadily to achieve genuine competence. For the rest of us, the early development of advantageous habits is still more imperative

KINDS OF HABITS

When speaking of habits, we usually think of the performance of some muscular act which, through frequent repetition, has become more or less automatic. Men dress, shave, handle eating implements, take the same route to their places of work without much conscious thought, because these reactions have been routinized into habitual patterns. But besides physical habits there are emotional and mental ones. A person who cries easily or who gives way to anger frequently has established certain emotional habits. Some are cautious in their choice of activities and associates and plan carefully; others are characteristically thoughtless

of the consequences of their deeds and cannot be bothered with thinking ahead.

One's characteristic view of life is a habit formed, at least in its broad outlines, at an early age. Some individuals seem to be born happy. They are cheerful and buoyant children and adolescents; they are confident and optimistic as adults. Others are less happy, less confident, and less optimistic. It is these latter people who need especially to watch and control their emotional habits in the interest of mental health. Their habits can be changed by study and by constant vigilance. Whatever the habits, whether they be ways of looking at life or of performing daily activities, they become motives for conduct—ways of prompting and regulating behavior.

The separation of habits into physical, emotional, and mental behaviors is mainly for clarification of discussion. Actually, a large number of habits have not only their physical aspects but also mental and emotional features. This overlapping aspect of habits will become more apparent in the following paragraphs.

Physical Habits

Habits make it possible for people to accomplish with ease many simple acts which required a great deal of time and attention when they were in the process of being learned, before they had been reduced to habits. More time is thus provided for attending to out-of-the-ordinary situations.

On the other hand, habits sometimes become so impelling that they make the individual their slave instead of his being served by them. These acts are frequently in the realm of physical activity. One is the habit of reaching for a cigarette every time one's hands are free for a moment. A man may have the habit of grunting or using some pet phrase when spoken to, giving others the impression that they are being ignored. Many persons have an annoying habit of drumming with their fingers, jingling keys, making throat noises, or performing some characteristic movement with the hands—pulling at a button or rubbing the face. Any of these may be observed frequently in a college classroom or library. Some of these habits actually interfere with effective work, while others are merely socially annoying.

Physical habits like these (of course they have their emotional and mental aspects) have an influence upon mental health. Some of the physical habits that have a damaging effect upon mental health are poor

posture, neglecting to exercise, and excessive smoking. Some that tend to promote mental health are physical exercise, 'getting sufficient sleep, and moderate eating. The overlap with emotion is apparent when we realize that any of the above habits may be caused by the possession of poor or good mental health, as the case may be.

Emotional Habits

Not only do the habits which are sometimes thought to be purely physical have their intellectual and emotional aspects, but emotional reactions are often little more than habits. For example, persons who have habitually lacked control of their tempers have found that by the exercise of their rational processes they were able to develop the constructive habit of control. A number of the author's counselees have reported with surprise and satisfaction that, when they did not give their anger expression, they seemed to feel less anger.

Habits of emotional control, habits of facing reality, habits of attacking problems calmly are particularly important as conditioning factors in mental health. The person who is cheerful, friendly, and optimistic acts as he does because he feels that way and also because he has formed habits that help him to act that way, even in a less favorable mood Perhaps some days he does not feel particularly cheerful and optimistic, but his habitual responses give the impression that he is. The feelings he elicits from others make it somewhat easier for him to recover his more characteristic behavior Many students give up the pursuit of a particular goal because the way has become difficult. They have the emotional habit of refusing to accept the arduous path. Such students may avoid the study of science because the vocabulary is strange and seems hard to learn. They would not quit so soon if they had not formed the habit of quitting at the appearance of smaller obstacles Other students accept a new subject as a challenge to their ability and work the harder because the study is difficult.

One of the major criticisms of American youth as they were seen in the armed services was that many of them did not have well-established attitudes toward, and good habits of, work. The author has seen many bright, healthy, well-educated young men fail in radio operators' school because, when the pressure for more words per minute was put on, they could not respond by making harder, more continuous effort. Some less intelligent, less educated shipmates who knew how to buckle down to long hours were able to surpass their otherwise superior competitors.

The story is told that Coach C. F. Bee, whose basketball teams at Long Island University have achieved national fame, has been offered positions at higher salary in other institutions where his only work would be coaching basketball but that he turned down the offers. He felt that he could do his best work only when he had many duties to perform and much responsibility. He preferred to work under handicaps. His attitude is shown in a sports article in which the writer said, "An ordinary coach would have given up when trailing by fifteen points with five minutes to go and given the substitutes a chance for experience. Not Bee, he kept trying to find the right combination and did. The players poured in just eighteen points in those five minutes while holding their opponents to two." Bee's emotional habit of fighting was firmly rooted. Such an attitude might well be imitated by young people who are interested in mental health, personal efficiency, and personality development.

The foregoing paragraphs illustrate the fact that it is not possible to establish habits for all activities. We need also to form attitudes. Specifically this means that, if a program of mental hygiene is to be successful, we can expect habits to *help* turn the trick. It will also take attitudes of continuous striving, confidence, enthusiasm, and persistent vigilance. These habits or attitudes will foster the element of conscientious effort that cannot result from hoping to acquire specific habits in all the areas in which they are needed.

Mental Habits

Many students who have good potential wish to accomplish, but find that the inertia of poor mental habits is holding them back. This is particularly significant because they realize that poor habits are to blame. "Several times in these first terms of my college life I have tried to get hold of myself and do the work I know I am capable of doing. I have made resolves to work harder and have succeeded well for a time; but presently I find myself slipping back into my old habits of indolence and indifference. Why is it that I have such difficulty in turning over a new leaf?" The answer is simple: He had formed a mental habit of neglecting to apply himself consistently to his academic work when he was in the grades and in high school, and now his habits interfere with the progress of his college work.

The clue to his dilemma, and to similar ones, is that present reactions

are the result of a long line of previous circumstances whose effects have been consolidated into personal habit patterns. Other students have been faced with much the same problem, but they have assumed that *outgrowing* the habit was the proper procedure, instead of hoping for a complete and sudden transformation. They have selected certain aspects of their conduct and have determined to change a little bit at a time. One young man, for instance, instead of setting out to improve his scholarship in general, set a mark to be attained in each subject, prepared a plan for the study of each subject, and set aside definite hours for specific tasks. He studied at regular hours until he had the habit of regular study well established. His program was highly successful, though it must be admitted that grade increases were not so great as he had hoped for. He was gratified, however, knowing that some growth had taken place and said, "I know more about my weaknesses now, and next term I'll make some more gains." Attacking only one small area of his behavior at a time and keeping at it was the clue to his success.

CHARACTERISTICS OF HABITS

A brief outline of the psychological nature of habits will help toward a more complete understanding of their dynamic role in an effective program of personal adjustment.

Automatic Nature

The word habit refers to a type of learned behavior which has been repeated so often that the action becomes automatic, requiring no attention. Some psychologists refer to habits as mechanized behavior. Habits partake of the nature of a series of conditioned responses; i.e., a certain situation automatically calls forth a more or less uniform type of response. Specifically, habits are any response actions which may be initiated by a particular set of stimuli and terminated by a particular reaction.

Habits Are Part of the Organism

Habits are not merely reactions which are carried on by the body; they are *built into* the organism as an integral part of its structure. The cortex, nerves, and cells of the body undergo changes of an electrical and a chemical nature. Just what these changes mean and what is the extent of them is unknown, but the fact that such changes take place

seems to be well established. The performance of a given response builds a type of neural organization that directs subsequent reactions, making them more and more alike and easier to perform. This neural structure first serves merely as a means of facilitating performance, but later it actually becomes a drive in itself. Reading may serve as an illustration of what takes place. The students who have learned to read well—ranking in the upper part of their class in this skill—have acquired beneficial habits, and the excellence and facility of their reading seems, of itself, to drive them to do extensive reading. On the other hand, those who cannot read well avoid reading because reading makes them feel awkward and inefficient. The habit, then, in and of itself, becomes a motivating factor.

Habits Tend to Persist

The fact that habits are a part of the organism offers a clue to their characteristic permanence. Habits that once have been established become a part of a functioning personality and make many of a man's actions conveniently easy. According to William James, a person's habits are rather permanently and definitely formed by the time he is in his early thirties. It is true that habits can be firmly fixed at such an early age, but there are many cases reported of persons' having established new sets of habits in their fifties, sixties, and seventies. Permanence is a characteristic of habit, but it need not have the fatalistic finality which James postulates. The important thing is for one to realize that change will take place slowly. And fortunately, new habits, once formed, will also have a tendency to persist.

Conditioning Produces Habits

A feature of habit that might well cause it to be viewed somewhat optimistically is that the acts performed in habit formation are in many instances conscious acts. The person is aware of the fact that the act is being done—especially in the early stages. Even after the habit is firmly established, one usually knows that he has the response. It was always at a conscious, or at least partly conscious, level. Since this is true, it follows that by the utilization of these conscious processes the habit can be modified or eliminated.

Conditioning, on the other hand, results in automatic reactions, but the cause of the action is frequently unknown to the subject. For example, a girl may be afraid of the dark, not because dark is fearsome,

but because in the past she had sensed that her mother was afraid of darkness. The original stimulus (darkness) meant nothing to her, but the response of her mother did. As time went on, the dark itself became the stimulus for fear, no thought having been given to the fact that the mother's response was being imitated. Thus, conditioning refers to the process whereby a response appears as a result of one stimulus taking the place of another, the second stimulus thus arousing a reaction that is not actually a natural response to that stimulus.

Such behaviors as these are called "conditioned responses." In order to alter such patterns, the individual must be made aware of responses that he has and, since conditioning involves feelings, must desire to change them; or he may be conditioned by another set of circumstances. Many college students have the habit of rarely participating in class discussions. They are acting as they acted in high school. They have tried at one time to participate, but their fellow students laughed at them, or a sarcastic instructor made fun of them. As a result, they are *conditioned* against participation. Their feelings have been hurt; yet they may not today realize that the reason they do not participate is that they have unpleasant associations with their first attempts. It is difficult, if not impossible, to tell which students simply have the habit of not participating and which have been conditioned against it, but the result is the same. The remedy, too, can be much the same.

A girl who had the habit of not participating in class activities decided that she would try to change. She prepared her lessons well, and when she felt sure she knew the answer, she raised her hand and was called on. The instructor then told her that he would call on her on a certain day, so she was thoroughly prepared. Before the term was over, she was participating heartily even in extemporaneous discussions.

Another girl traced back her lack of participation to conditioning One of her former teachers had repeatedly rapped her knuckles when she made a mistake. In her case, the first step in remediation was to establish friendly feelings with the present instructor. Telling about her difficulty helped to relieve the girl's feelings. Finally, the instructor asked her to relate something which only she could know. The class listened attentively, and the instructor thanked her for the contribution. Gradually this student was called on more and more frequently until she, too, was taking an active part—an experience which she thoroughly enjoyed. Conditioning had been used to improve her adjustment.

Habits Are Dynamic

Mechanized responses are not formed and then permitted to remain unchanged from that time on. In spite of beliefs to the contrary, habits are not static. For example, smoking may seem to be a fixed habit, but many smokers acknowledge that as time goes on they tend to smoke more and more. Habits, moreover, are relative to a particular situation; they are not the same under different circumstances. Everyone knows that his habits of adjustment are different while he is at school or work from what they are while he is at home

Habits are in a constant process of formation and are being formed in the adult as well as in the child. New ones may not appear so rapidly in the older people, but new combinations of old habits really result in new reaction patterns. Perhaps childhood and youth are the periods most productive of habits, but later years also bring many changes in habit patterns.

This phenomenon, which we have here called *the developmental revision of habits*, has an important practical implication in the rearing of children. Parents would be spared much worry and children much bother if it were generally realized that many forms of behavior will be abandoned by the child himself in his own good time. While this is true, it also unfortunately is true that we do not precisely know all the forms of behavior that fall in this category or just when it might be well to help to push the process of revi-

The lesson to be derived from this is to let the individual exert conscious control over the habits that are being currently formed. There is still a good chance (no matter what your age) of your achieving habits that can be a valuable asset to you mental health. The person seeking good adjustment must be able to capitalize on the flexible and dynamic character of habits.

Habits Become Motives

Once habits have been established they tend to become drives to action. An essential step in the evaluation of a habit is inquiry into the nature of the motive back of the particular action. Under what circum-

stances was the act first performed? What lies back of the habit? Does
the habit still serve a purpose? If the habit is serving some purpose, then
it might be well to ask whether that purpose could not be served more
efficiently through another avenue. While the habit may have a real
reason for being, it is possible that the intention could be satisfied in a
manner that has more social approval or less detrimental personal effects.
Should this be the case, it would seem desirable to alter the habitual
response, because habits should be formed in a way that will satisfy the
motive and yet be both personally and socially desirable.

Environment Shapes Habits

Habits are always found operating in a particular situation. Because
habits are thus associated with certain conditions, it may be that in the
breaking of a habit it will often be helpful to alter attendant circum-
stances. Get out of a situation that calls forth the undesirable habit; then
substitute new conditions. A step in reducing the number of swear words
used in ordinary conversation may well be to make a change of associates.
The habit of studying is facilitated by applying oneself in a certain place
at a certain time. Just sitting down to a desk starts one off if the desk
means work rather than dawdling (101:47). One approach to the cure
of alcoholism is to change the environment which breeds anxiety, over-
dependency, and insecurity (106:447). The force of habit is lessened by
a change in the surrounding conditions. Variation in activities, social
groups, pastimes, and interests are all means by which the associations
attending a habit may be altered. Continuing familiar circumstances
reinforces existing patterns of behavior.

Attitudes Influence Habits

A person's mind set toward a habit must be given consideration. A
prime question, then, is, "Should the habit be altered?" Much, but not
all, has been accomplished when there is a genuine desire and determi-
nation to change. In the final analysis, a habit is some act that is done
because it entails less energy than another behavior. It is to be expected
that breaking a habit will be uncomfortable. It will interfere with one's
usual routine. It will involve the putting forth of additional effort.
Realizing the undesirability of a habit, determining that it shall be
broken, and knowing that the process of breaking will be difficult are
parts of a wholesome attitude toward the control of habits.

STEPS IN HABIT FORMATION

The fundamental aim of habit formation is to make the nervous system a helper, instead of a handicap. Useful thoughts and acts should be incorporated into one's organism, rather than that which will impede its proper functioning. Steps toward facilitating such changes are summarized below (60:122 ff.).

State the Goal Clearly

After an analysis of present conditions, a person should have a good idea of desirable immediate changes. Whether forming or breaking a habit is the goal, one should state the aim so that he will know some of the details to be achieved. Subsequent actions can then be purposeful and can be evaluated in terms of the goal which has been set. Whatever does not contribute to the goal can be discarded. Useless reactions will be eliminated. If the actions divert the flow of energy from the course of action leading to the new objective, they must be abandoned. If certain thoughts and acts take one closer to the desired change, they should be continued. Those which contribute to progress toward the main aim can be emphasized and repeated

Launch the New Effort with Vigor

It is essential to adopt the attitude that you can accomplish what you have set out to do. Begin the new effort with the firm belief that you are going to achieve your goal. The author knows the dean of a graduate school who refused to permit a student to work at his school because of the student's lack of adequate ability as indicated by qualifying examinations. That student went to another school and obtained his degree with honors. The dean's comment was, "I know that I did not underestimate his ability; but I did not know how strong the drive was that was impelling him to do graduate work." The man not only had begun his effort with vigor but had a clear goal and devoted his energies toward its attainment.

When your new effort has been launched with vigor, you can get help from certain incentives in addition to the internal drive back of the actions impelling you toward your goal. Your resolution should receive support from as many sources as possible. Tell your friends of your goal, sign a pledge, avoid situations which will weaken your resolve, impose

penalties on yourself, and make engagements which are incompatible with what you wish to avoid. These efforts will help to supply your new resolution with vigor, regardless of what your goal may be.

Permit No Exceptions

Especially at first do not permit any exceptions to the program planned. Each failure lessens the likelihood of success. It is like the leak in the dike. It allows your confidence and enthusiasm to be drained away. Each lapse, each repetition of the old weakness has added to the strength of what you are trying to avoid. There is pertinence in the old saying "Nothing succeeds like success." This is true in habit formation. Early failure will darken the outlook toward future success. Each day that the prospective habit is exercised strengthens the behavior. Rip van Winkle, as has been seen, was not one to apply the rule: Permit no exceptions.

Exercise the New Resolution at Once.

A spontaneous enthusiasm usually accompanies the formation of a new plan. It is well to capitalize on this enthusiasm by acting on the plan at once. The emotion aroused will help carry one over the rough spots. The motto "Do not put off until tomorrow that which you can do today" is more applicable to habit formation than to many other situations for which it is claimed. Too many wait until New Year's Day or a birthday to begin the application of a novel plan. Perhaps the date may be significant in providing incentive for effort, but the passage of time, meanwhile, is storing up the effects of exercising the established reactions. Moreover, the waiting period permits initial enthusiasm to wane

Stress the Positive Aspect of Habit

It is helpful for attention to be directed to the habit to be formed— not to the one which we wish to abandon. The attempt to get rid of one habit without replacing it with another is bound to fail. There is nothing then to direct energy *toward*, and thus away from the wrong act (17:244). For this reason, some psychologists advise that if a stutterer is to be helped, attention should not be directed toward the habit by saying, "Take your time," or "Don't be nervous." Rather it is recommended that attempts be made to direct attention away from his speech by praising him for behavior and accomplishments—but not for good speech (76:24 ff.). An adolescent who is worried about masturbating will find it difficult to break the habit if he concentrates on not doing it.

The more he thinks about it, the more impelling the drive will seem to be. But if he is so busy, so interested in other things, so engaged in varied activities that his hours are well filled, there is less likelihood of indulgence.

BETTER ADJUSTMENT THROUGH ATTITUDES AND HABITS
The "Good" and "Bad" Are Often Difficult to Separate

A sharp line of distinction cannot always be drawn between good and bad habits and attitudes. It would be fortunate if such a clarification could unequivocally be made; but here we encounter one of the many paradoxes that complicate the study of adjustment. Attitudes that at one time were good may become so rigid that they hinder rather than facilitate efficiency. There are some habitual reactions that afford partial and temporary relief from tensions. J. Stanley Gray includes among such habits the behaviors called "daydreaming," "identification," "overemphasis," and "rationalization"; but these may become "bad" if prolonged. Some common habits that produce no relief are worry, negativism, tantrums, obsessions, and compulsions (49:190 ff.).

Habits, after all, are a part of one's total personality, and most traits of personality differ not so much in kind as in degree. For example, people sometimes think of the traits of dominance and submission as being two entirely different types of reaction. Such is not the case. Dominance and submission are both ways of reacting to fellow beings. The vast majority of people cluster about an average; that is, they are neither excessively dominant nor excessively submissive (see Fig. 9).

Good habits may become so rigid that they cause their possessor to deviate far from the condition of a normal, well-adjusted individual. A person can get into a rut with a good habit just as surely as he can with one that is less desirable. Some admirable scholars get into a narrow specialty. Norman Cousins, editor of *The Saturday Review*, describes a friend who can convert uranium in plutonium, can calculate the heat of an atom at the second of fission, "but now he complains that his education has virtually been a total failure"—because he cannot cope with the social and historic implication of atomic energy.[7] Such a person may have an actual desire to study other fields, but the working of his habits has established a rigidity that makes a shift or an expansion of interest

difficult. It seems that expertness in special areas is sometimes obtained at the cost of flexibility of interest.

A man may apply his good habits of work so thoroughly that all he knows is his job. He does not pay attention to his social, family, and community responsibilities. He may be a conscientious workman, but he is not a social individual. His effectiveness as a person and as a citizen
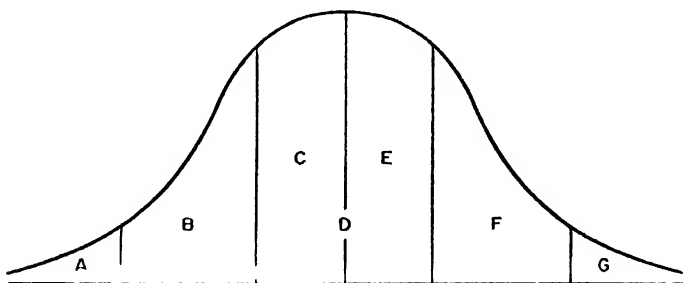

Fig. 9. Normal curve of distribution. A graphical representation of degrees of difference. People normal or average in the traits of dominance and submission would be represented as falling close to line *D* in areas *C* and *E*. A more dominant person would be represented in area *F*, a more submissive person in area *B*. An extremely submissive person (abnormal) would be in area *A*, and an extremely dominant person in area *G*. Intelligence, weight, height, etc., can be similarly plotted.

is lessened. An instance of the working of such factors is the case of a master mechanic, in the best sense of the term. He not only worked long hours on the job, but he devoted his leisure time to the study of technical texts at home. When he was not studying, he experimented and constructed in his garage workshop, often taking in odd jobs for neighbors. Of course, this diligent routine interfered with his spending time with his family and prevented his reading items about social, political, and economic problems. His good habits were interfering with his all-round adjustment.

Again, a person may apply his habits of work in the same manner, year after year, only to find that his production is falling off. Methods of procedure that at one time were successful are no longer so effective. Perhaps times have changed, so that his old habits are less effective. Perhaps his original enthusiasm for his methods of work is diminishing because the boredom of routine is affecting him. A time schedule may become a poor method of working if the person who uses it is incapable of introducing minor variations which will make its application enjoyable.

It is this tendency for habits to dominate the individual that has led to the advice that man should form only one habit—the habit of not forming them. If through the establishment of habits and attitudes a person loses his flexibility, he is indeed to be pitied.

Preventing "Good" Habits from Becoming "Bad" Ones

Sometimes what is regarded as a "good" habit may become, under changing environmental conditions, one which does not foster adjustment. For example, it might be considered a good habit to get up at six o'clock. After a person has been doing so regularly, a series of events may occur that prevent his going to bed at his accustomed time. Still he keeps on rising at six, and so has insufficient rest. This makes him cross and inefficient, but he cannot seem to change his habit of rising at six. His *good* habit now interferes with satisfactory adjustment. Similarly, a person who has the habit of eating the same good and digestible foods for breakfast may find he is upset when his regular diet is interfered with. Several precautions might be taken in order to prevent good habits from shading into bad ones.

First, one might well examine those reactions which he considers to be good ones, to see whether they might not be changed to give still greater benefits. He should be willing to alter habits in the light of such analysis.

Second, it is desirable to keep conscious control of habits by deliberately breaking some that are of minor importance. A person may break the routine of his actions about the home, getting up at a different hour, alternating the order of doing his chores, varying the time and serving of his meals. Such changes are relatively unimportant, but they help to maintain flexibility in routine activities by a conscious endeavor to find diversity.

Third, a person may have avocational pursuits. The author knows a famous educator who advises the formation of a new hobby each year, just in order to keep young. Who has not known someone who adopted a hobby and got much fun out of it for a while, only to reach the point at which he felt that he had to go on playing the game, even though it had become monotonous through repetition? For instance, one may feel that golf is so essential to physical health that he plays in even the most disagreeable weather. Apropos of this point, it might be well for a person to change the type of his recreational reading. It might do him good to change to a story magazine, even though he had been depending for

years on a news magazine. One could advantageously read autobiography instead of novels for a while.

Fourth, one may increase the number and variety of his friends. It may not be easy to form new friendships, but to do so will keep him growing in respect for his associates. A student should have some associations with laborers. A clerk may find congenial associates among factory workers or mill hands. Joining a different club or social group, so that he will be forced to meet new points of view and become acquainted with people who were previously strangers, will serve his purpose.

Fifth, one should keep up with the times. There are many ways to do this: listening to the radio, reading the newspapers, talking with an enlarged circle of friends, taking a vacation trip to a different part of the country or the world. Finally, one should try to accept the view that to change and to have the ability to change will contribute toward security. Be ready, willing, and even anxious to alter the pattern of your life. Such a program will prevent your becoming a slave to either good or bad habits and attitudes. Let your dominant attitude be that of seeking flexibility.

BREAKING A HABIT—AN EXAMPLE

Many people consider smoking a bad habit. Some physicians advise certain of their patients to give up smoking. Many persons believe that smoking is detrimental to good health and easy relaxation. Many smokers wish they did not smoke because of expense or inconvenience. Since there are those who would like to quit smoking, this will be used as an illustration of how habits can be changed.

J. C. Furnas, in a book titled *So You're Going to Stop Smoking!*, illustrates several of the maxims postulated by James on controlling habits. He states that the best way to stop smoking is just suddenly to have the desire to smoke disappear—which he admits is highly unlikely in most cases. The next best way is to have the doctor scare you about smoking. This illustrates the desirability of having the resolve strengthened by some external forces. Furnas advises against rationing—setting an arbitrary limit on tobacco consumption. This idea is not highly successful, probably because attention is called to the smoking habit by its being given more thought. He favors quitting cold. Here two of James's maxims are illustrated: Permit no exceptions, and launch the new effort with vigor. Furnas's next suggestion is called the "soul-searching method." The person should ask himself if he really wants a cigarette. Although

the answer is too likely to be "yes" in a weak moment, the method does emphasize the vital necessity for stating the goal clearly and evaluating actions in the light of the ultimate aim. "The handicap method"—hiding cigarettes or ceasing to buy them, so that one must "bum"—is suggested as a device for mastering the habit. This method is sometimes helpful, because it adds vigor to the resolve by getting help from outside sources; i.e., the person must place himself in the inferior position of a parasite. Finally Furnas comes to the method which is most successful, according to his questionnaire survey—the clean break. The goal has been clearly stated. The effort must be launched with vigor—no halfhearted measures such as rationing and tapering off. No exceptions can be permitted in the "clean break." Here in one method are illustrated all but one of James's suggestions. The only advice which is not included is "beginning the new effort at once." Furnas suggests waiting until the "swearer-off" has a bad head cold, goes on a sea voyage, or takes a vacation in some remote place where tobacco cannot be obtained (44:35 ff.).

Herbert Brean stresses the importance of a clear aim—think of how unpleasant smoking is, how it jolts the physical and physiological system (this can be seen by smoking after a two-day layoff), how it dulls the appetite and the sense of smell. He also suggests substitution of another habit—chewing gum, eating candy or nuts. Contrary to Furnas's advice, he suggests that one *not* try to stop when beginning a trip, preparing for a party, or some other period of personal excitement but rather undertake the break during the normal, even-running course of events. Brean cites and endorses several of James's principles of habit formation (19).

Another writer advises against the clean break. He feels that the relapse after a two-day layoff was the thing that ultimately allowed him to succeed in quitting. He was helped by being warned by a doctor. He was ashamed of his helpless dependence on a "tube of dried leaf." He pampered himself on food (substitution), boasted to friends (reinforcement), and savored the extra sleep and enjoyed the aromas he had missed for years (stressing the positive). But the greatest help and satisfaction, he felt, was the knowledge that one is man enough to master himself (3).

FORMING A HABIT—AN EXAMPLE

The wise use of time is one of the greatest problems faced by the college student who is concerned with the efficiency fundamental to opti-

mum adjustment. Making a time schedule work will therefore be used as an example of desirable habit formation.

State the Goal

Time is one thing that all people share equally, with twenty-four hours in the day. Yet some apparently get much more done than others. Those who accomplish much are frequently those who have so planned their time as to get around to doing all those things which are most important in their pattern of life. Hence, the goal of the time schedule is to get the maximum of significant things done in the hours available.

Many wish that they could have more time. They could—if by careful planning they would conserve the hours that are available. The student who plays, without planning, before he begins to study puts his study off until he no longer has time, whereas the one who budgets his time plays for a while and then goes to work without delay. Making the schedule work means doing the things that are planned, balancing activities, and distributing efforts into the required areas. Such conservation points toward the happiness which can be derived from successful accomplishment. The goal is one of fullness of life. It means a more harmonious existence, because planned time is so arranged that some activities will not consume a disproportionate number of hours. The goal represents a more effective existence, as the very word "effective" suggests the operation of a plan. Hence, the operational time schedule is an approach to the various facets of mental health.

Use Vigor in Budgeting Time

A full realization of what planning can do for a person and a conviction that it will accomplish good results will add vigor to one's efforts. The student should begin the distribution of his time with the attitude that he is going to succeed. He might tell his friends of his new plan, so that he will be ashamed if it does not work out. He could sign a pledge; the written word seems to be more binding than an oral promise. He should avoid situations that will interfere with his plan, such as accepting a week-end invitation or starting his plan during Christmas vacation when unforeseen circumstances are bound to arise. He may impose a penalty upon himself—promise to some charitable institution more money than he can conveniently afford. He can make promises which will keep him from doing the things that would interfere with his plan, such as pre-

paring for a debate or writing a paper by a given date. These considerations will add vigor to the project.

No Exceptions to the Time Schedule

It must be admitted that there are occasions when it is unreasonable to stick to a time schedule, to the nth degree. In fact, a successful planning of time must be characterized by some flexibility. However, in the early stages of the project, no exceptions should be permitted unless it would be highly unreasonable not to make them; and the planner must be sure that he is not rationalizing. It will be hard to drop into a new routine in one day; but the second day will be less difficult, and the days that follow will be still easier. When the distribution of time has become habitual, it will actually be somewhat uncomfortable to deviate from the schedule. The student is then using energy *for* work that was at one' time used in getting *to* work.

On the other hand, if exceptions are permitted early in the process, the next exception will come more readily, and failure is more likely to occur. As time goes on, the student will realize the need for lengthening some periods and shortening others, but he should not do this within the first few days. Exceptions must be justified by circumstances.

Begin the Time Schedule at Once

The longer one defers the establishment of this new habit, the stronger will the habits of aimless, unplanned time consumption become. If the idea is worth anything, it is worth adopting at once. It would be suitable to start the plan at the beginning f a new term or with a new job, but waiting until then the planner is likely to forget that he was going to put such a scheme into operation. To begin now is best—getting the plunge over with and beginning to feel the satisfaction that is bound to come from the knowledge that one is the master of the situation. By beginning at once, the planner can utilize to it' fullest extent the spirit of enthusiasm that accompanies a stimulating thought.

It should be remembered that one of the hardest things about getting something done is starting it Hardly anyone has failed to pass through the experience of dreading the approach of a certain engagement or duty, only to find that, once it was started, the undertaking was not nearly so difficult as he had anticipated. Students frequently report that they have dreaded the writing of a paper in English or social science but that

after it had been begun the task was not so bad after all. In fact, they enjoyed the satisfaction of accomplishment that resulted from their work. What is the most difficult part of almost any task? Getting started.

SUMMARY

Attitudes greatly influence how and what we see in the world about us. They predispose us to certain behaviors—some advantageous and some handicapping. Some attitudes worth conscious development are self-confidence, respect for others, independence, and industry. Attitudes spring from the home, from the culture in which we live, and from specific experiences. The individual can control the attitudes he has and forms by analyzing their origin, by studying their effect, by choosing carefully his associates, and by profiting from experiences. While youth is an opportune time for forming attitudes, it is never too late to change them for the better.

It has often been said that man is nothing but the sum of his habits. An efficient, integrated person is one who has so organized his habits that they serve him in making easy adjustments to his everyday environment. He has established a set of habits that enable him to do his work accurately and with a minimum of wasted energy. He has also avoided the forming of inflexible patterns of conduct.

Mental habits are just as important as those which are primarily physical. Emotional habits condition man's happiness and effectiveness. They should, therefore, be carefully studied and evaluated with the view of finding whether they interfere with or foster adjustment. New desirable habits can be established through the exercise of certain basic principles, such as these: (1) clearly stating the purpose of the new habit and how it will be carried out; (2) beginning the new project vigorously; (3) not permitting any exceptions to the proposed program, especially at the first; (4) beginning at once on the performance of the new plan. If the habits are undesirable, they can be eliminated by applying the same principles.

Habits and attitudes are dynamic—they inevitably change a little. The successful pursuit of personal adjustment means that one must direct and control their development and make them serve him. Young persons, who still possess much flexibility, would do well to aim at the adoption of viewpoints and behaviors that have both present and future advan- tages. Older persons should know that deliberate change is quite possible.

TEST YOUR COMPREHENSION OF THE CHAPTER

Decide whether the following statements are true false, or questionable, and check them with the content of the chapter or compare with others who have studied the material

1. Although some attitudes are unconsciously absorbed from others, they can be consciously and deliberately changed

2. Attitudes are the sole determinant of what we see in and feel about, the world and its peoples

3. Prejudice is an attitude that does more harm to the person holding it than to the one toward whom it is directed

4. Probably the most fundamental attitude of all is that which the individual holds toward his mother

5. Attitudes of older persons are more stable and more humanitarian than are those of children

6. 'Turning over a new leaf is simply a matter of determining that you will do thing differently in the future

7. Habits, once established are virtually static that is, they can be altered only by applcation of the steps involved in habit formation

8. Habits are difficult to break because we perform the act so easily—even things that are unpleasant to us are so easy that we dislike changing the action

9. The habit of working by a time schedule without permitting exceptions, is one that every college student should form

10. The mentally healthy person is one who makes his good' habits stronger and eliminates his bad ones

11. Probably the best habit that can be formed is the one that usually characterizes youth, namely, that of flexibility

Adjustments of the College Student

CHAPTER 5   *Studying Effectively*

Effective habits of mental work are lifelong assets The suggestions contained in this chapter are just as pertinent after college as they are for the college youth In fact the student who continues to use the techniques described after his college day will find their values increasing Recent research shows that mental efficiency increases if purposeful learning is pursued into the late twenties (111), and no decline need be ordinarily suffered into the sixties if learning experiences are persistently pursued (64) The motivation to keep mentally alive through continued study will be strong r if the time that is thus spent pays generous dividends Efficient study and learning habits are such incentives

Efficient mental work is dependent upon many factors Good physical and mental health are central aspects that are too often overlooked Mental ability and sensory acu tv (sion and hearing) are more clearly recognized as assets Special aptitudes may make the study of some sub jects easier and more profitable Instruction which is challenging will make your work more interesting The more clearly your goals are de fined, the more purposeful your study will be if your parents were scholarly and kept good magazines oks and references about, there is a better chance that you will have cultivated advantageous attitudes The study habits formed in high school and college may be handicaps or advantages.

Whether the above are listed as assets or liabilities, there is a great deal that can be done to increase efficiency and make your study more interesting and valuable This chapter deals with some of the major considerations in making college and adult learning years more worthwhile An academic knowledge of these suggestions will not be particularly

helpful, but a vigorous and steady application, of the suggestions can be of immeasurable worth.

THE COLLEGE TIME SCHEDULE
The Establishment of Routine.

One of the hardest things about accomplishing a job is to make a start. Many a student admits that once he "got going" on some dreaded assignment, it was not nearly so bad as he had anticipated. The phenomenon of momentum keeps one going after he has started, and inertia tends to prevent one's beginning an activity. Getting started can be facilitated by having a definite time schedule which helps to distribute time effectively. Frustration and tension result from being prevented from doing what one plans or wants. Hence, if one plans to study at a given time, the avoidance of it becomes uncomfortable. If there is no plan, the neglect of study is not noticeable. Both doing the work and chronic procrastination become established practices by the same process, i.e , practicing the act.

Class attendance, study, and other activities involved in college life should be made an integral part of a time schedule. Variety, moderation, and balance are essentials in the time schedule, as well as in a program for mental health. A variety of actiyities will increase one's zest for his work, because this diversity will diminish the boredom and monotony of everyday tasks. It is obvious that play, rest, and sleep should help to provide the variety that is fundamental to adjustment. "Lack of an orderly arrangement among your purposes may put you in conflict.   . . A schedule that allows time for all your activities will prevent such conflicts. . . . Look at the proportion of time you have devoted to study in relation to your other activities. Is this the way you want it?" [1]

Moderation must have recognition in the workable time schedule. Some of the author's students, neglecting this feature, have treated play and rest as the prime factors in the establishment of their routines. Occasionally there is a student who stresses the academic side too heavily, spending all his time in class, in laboratory, and at his desk. This routine may work for a while, but frequently pressures built up through lack of rounded activity cause a breakdown. This more frequently occurs at the graduate level, but balance must also be maintained by the undergraduate. The busier one is, the more vital it is to decide which activity

[1] **Max Meenes,** *Studying and Learning,* New York: Doubleday & Company, Inc.,

is most important at a particular time. Consideration of both immediate and ultimate goals will provide clues to the making of a helpful time schedule.

At least eight definite factors should be included in every student's time schedule: [2]

1 Begin with the class and laboratory hours which are set by the schedule of classes issued by the college. Place the classes you are taking on the schedule first.

2. Two hours of study should be allowed for each credit hour in *specific subjects*. Experience will reveal alterations which might be made later.

3. Free study and free reading hours should be planned to take care of deficiencies in specified study hours.

4. All time schedules should provide for an ample amount of sleep.

5. Hours for work at home, or other employment, are often definite and should therefore be scheduled early.

6. There must be sufficient time allowance for the leisurely eating of meals.

7. Time must be allowed for personal care.

8. Allow for free time and recreation. Several hours a week should be listed for church, social events, friends, student activities, and the like. Recreation is a personal matter, dependent upon tastes and upon the vitality of the individual—but should be scheduled.

A busy person gets things done because he must plan his activities. Some form of the plan outlined above will give people the opportunity for doing the many things which develop effective personality. Without a plan important areas of development will be neglected.

A College Time Schedule

A first step in the establishment of a workable routine is to draw up a schedule of activities. A sample time schedule is shown in Figure 10. In this schedule it will be noted that the student Dick Fuller has provided for a wide variety of activities. He has planned to spend two hours of study for each class hour. This is wisely considered to be a desirable standard, although it is not so widely accomplished. However, since the time is planned, Dick will have the time available when it is necessary because of periodic examinations or heavy assignments. It should also be

[2] There is a somewhat more extended discussion of these in Harold W. Bernard, *Psychology of Learning and Teaching*, New York: McGraw-Hill Book Company, Inc.,

Hours	Sun.	Mon.	Tues	Wed.	Thurs.	Fri.	Sat.
7–8	Sleep	Toilet Breakfast	Ditto	Ditto	Ditto	Ditto	Ditto
8–9	Sleep	Math. class	Math class	English study	Math class	Math. class	English study
9–10	Sleep	Math. study	Math study	English study	Math. study	Math. study	English study
10–11	Toilet Breakfast Letters	English class	Biology study	English class	Biology study	English class	Recreation
11–12	Church	Sociology class	Biology lecture	Sociology class	Biology lecture	Sociology class	Recreation
12–1	Visit	Lunch	Lunch	Lunch	Lunch	Lunch	Lunch
1–2	Dinner	Biology lab.	Study biology	Biology lab.	Free reading	Mental hygiene study	Wash clothes
2–3	Free study	Biology lab.	Mental hygiene class	Biology lab.	Mental hygiene class	Sociology study	Free study

118

Time							
8–4	Free study	Biology lab	Mental hygiene study	Biology lab	Mental hygiene study	Sociology study	Free reading
4–5	Free study	Phys ed class	Mental hygiene study	Phys ed class	Sociology study	Math study	Visit
5–6	Free	Free	Free	Free	Free	Free	Free
6–7	Supper	Dinner	Dinner	Dinner	Dinner	Dinner	Dinner
7–8	Church group	Free or visit	Free or tree study	Date	Sociology study	Free	Free
8–9	Date	Math study	Math study	Date	Math study	Date	Date
9–10	Date	Biology study	Sociology study	Date	English study	Date	Date
10–11	Free study	Sleep or study	Sociology study	Free reading	English study	Date	Date
11–12	Sleep	Sleep	Sleep	Sleep	Sleep	Date	Date
12–7						Sleep	Sleep

Fig 10 Schedule of activities of Dick Fuller

119

noted that as frequently as possible he has placed his study periods adjacent to the class periods. This is an aid in reviewing close to the time of learning in class. Early review means less loss than would occur if the time elapsed were greater. When study immediately after a class is not possible, the study should immediately precede. This, however, loses the advantage of doing the assignment while it is clearly in mind and of having the opportunity to weigh the value of class discussion and lectures while they are still fresh.

The provision for "free reading" is commendable. The plan here is to make time, while in college, for some of the reading that Dick wants to do independently of assignments. The taste for reading novels, biography, travel, and the like is one which should be developed now. If it is left to be initiated later, the graduate is likely to find that somehow he still will not have the time for reading that is not obligatory. Adults find that they are just as busy after college as they were as students. This item in the time schedule reveals the fact that Dick has set as an objective of college attendance the securing of a general education, along with professional preparation.

In the time schedule there is a distinction between the blocks of time labeled "free" and "free study." The free time can be used for anything the student desires—dates, letter writing, recreation, personal chores, or study. The free-study time acknowledges the fact that the two hours will not always suffice to do an acceptable assignment and that there will be interruptions at hours scheduled for study. In either event, he plans to go on to the next scheduled activity and use the free-study hours to complete the work or do the extra suggested readings which are frequently listed in syllabi and textbooks.

Students frequently come to the office and report that their schedules will not work. Analysis of their plan shows that they have made no provision for activities other than study—the basketball games, committee meetings, shopping, rallies, letter writing, "bull fests," and other engagements that cannot be left out. These items cannot always be fitted into a schedule, nor will they occur at one's convenience. Still, it is important that allowance be made by setting aside the free-time or free-study blocks, to accommodate occasional extras. Although a workable time schedule must be flexible, it continues to be a guide in the choice of the relatively more important tasks.

Students who do part-time work are the ones who most frequently say **they cannot stick to a schedule. The truth is that they cannot afford not**

to stick to a schedule. They should probably label a number of their blocks with alternative pursuits: work or study biology, work or study mathematics, work or free time, and the like.

Study blocks should be labeled for specific subjects. Merely to write the word "study" does not furnish a definite enough guide to activity. Unless the subject is mentioned, undue attention may be devoted to the courses which are "interesting" or in which the work is more frequently checked by the professor. All courses can make some contribution to growth, but the student must plan to do sufficient work so that the contribution will be available to him.

A time schedule should be planned in detail immediately after regis-tration for the term. The first plan may not work. After a week or two of trial it should be redrawn and made to fit more closely into the existing situation. Even the importance of flexibility must be kept in mind. While the schedule should be adhered to as closely as possible, it is a guide · rather than a restrictive obligation.

CONDITIONS OF STUDY—FACTS AND FALLACIES
Conditions of Effective Study

Hardy individuals, who have developed their powers of concentration, can study effectively under many adverse conditions. A far greater num-ber, however, find it difficult to concentrate under distractions. The com-peting stimuli which are acting upon them seem to demand a portion of their attention. Psychological experiments prove that some degree of mental energy is required to exclude interferences. It is, therefore, de-sirable to reduce to a minimum the competing stimuli. A study desk free from distracting ornaments, adequate lighting in the room, temperature neither too warm nor too cold, and absence of distracting noises are help-ful (82:13).

While it is advisable to eliminate distracting conditions whenever pos-sible, the way the student views distractions should be considered. Some students whose study conditions are not ideal do their work effectively because they can ignore distractions. They refuse to let whispering in the library bother them. They have work to be done, so they do it. The light may be poor, but there is an assignment to be prepared, so they focus their attention on the task, not on the distraction. A straight chair may be necessary for some students, but for others an easy chair is no hindrance. The way such conditions are met depends largely upon the frame of mind.

Let anyone believe a straight chair is necessary, and he will need it. There are many persons in school and in the business and professional world who accomplish effective work in spare moments—while waiting for a train or for an appointment, while riding on a bus, or even while eating lunch. The distractions around them become unimportant because these persons make the psychology of suggestion work for them.

Some harm has been done to serious students who, through reading methods-of-study textbooks, have been led to look for perfect conditions. Quietness, proper lighting, regularity, and the like have been stressed so heavily that many students get the idea that these things are "essentials" rather than "desirables." A mentally healthy frame of mind can be induced by paying more attention to the content of the study and less to the conditions of study. The person who is disturbed by whispering in the library, by a cold or an overheated room (when the condition cannot be changed), or by the good time other students in the house are enjoying is manifesting symptoms of poor mental health. Stuff your ears with cotton; do your typing or write your compositions when conditions are too distracting for reading the technical presentation of atomic energy or biological fission. Do not place all the blame on external factors and give up doing the work.

A rather common error in studying is to begin to read and then find that one needs a pencil with which to underline, or paper on which to take notes, or a dictionary. Study is interrupted while the desired materials are gathered. The student should be sure that pencil, pen, paper, eraser, ink, dictionary, and books are within reach. This will prevent the disturbance of having to start the same task two or three times.

IMPROVING READING EFFICIENCY

Efficiency in Reading

The major portion of scholastic work is based upon reading activities. Other things being equal, a student who can read well will do better college work than one who is an inefficient reader. It can be safely stated that, in general, the more rapid reader is a better reader than one who reads slowly. There are, of course, varying types of material to be read and different purposes in reading, which will demand different reading rates. Technical descriptions, mathematical analyses, excerpts in encyclopedias, and the like must be read more slowly than novels, familiar descriptions, and nontechnical materials.

Rapid reading is desireble for several reasons: (1) It enables one to read for ideas rather than for words, (2) it makes the association of related ideas easier. (3) it enables one to cover more material per unit of time, (4) it makes possible the reading of unassigned supplementary work, and (5) it demands a higher degree of concentration.

The student who can read 400 words a minute can devote just half the time to reading that one uses who reads 200 words per minute.

Suggestions for Improving Reading.

Certain suggestions can be given which have been found valuable in improving both rate of reading and comprehension. Students who have made a real trial of these suggestions report having found them of immense value in improving scholastic efficiency. Among the recommendations are the following:

1. Read for ideas rather than words. Try to anticipate meanings. Seek the key word of the sentence and the key sentence of the paragraph. Make associations between the sentences in a paragraph and between the paragraphs in a chapter.

2. Practice under a handicap. A student who can read a page in one minute might mark off a page and five lines to be read in one minute, then a page and ten lines or a page and fifteen lines, to be read in the same unit of time. He may time himself in reading a page and then see if he can cut ten seconds off that time when he reads another page of the same type of material.

3. Practice regularly. More will be gained by practicing ten minutes every day than by practicing two hours on Saturday or Sunday. In addition to being faithful to a regular practice period, trying to improve reading skills by practicing on recreational material and newspapers will prove advantageous

4. Keep a record of progress. A record of progress will be an incentive to regular practice and will give evidence of improvement. If no record is kept, the small gains that are made from day to day may tend to be discouraging (see Fig. 11).

5. Practice on easy materials. If a student begins on too difficult materials, he is likely to be discouraged at the outset. He will have the feeling that he is missing much of the meaning of the selection. If he hurries while reading simple material, he will be able to catch the meaning from key words and thus will get practice in reading rapidly. Reading easy materials will also give him a chance to enjoy recreational reading, which

a college student should not neglect if he is to get the maximum benefit from his reading skill.

6. Build vocabulary. Lack of a good vocabulary is a detriment to good reading. Encountering a strange word frequently causes a regressive eye movement, an interruption in the rhythm that characterizes good reading. A student whose vocabulary is poor is at a disadvantage in competing

READING PROGRESS CHART·RATE

READING PROGRESS CHART-HABITS

Items to be answered yes, questionable (?) or no.

	Begin	2nd week	4th week	6th week	8th week	10th week	12th week	14th week
Avoid regressive eye movements								
Look up new words								
Review words looked up								
Practice speed 10 min per day								
Avoid vocalization								
Read biography								
Read books on travel								
Read novels								
Read popular articles								

Fig. 11. The above charts can be used for keeping a record of progress and as a source of motivation for improving reading skills. See how fast and how far you can make the graph line go upward. In the lower chart try to get more "yes" responses in the boxes as the weeks pass.

with those who have good vocabularies. He might be compared to a runner in a race in which he alone had to jump hurdles while the others were running on a clear track. Poor vocabulary will cause the reader to lose the train of thought and will make concentration more difficult.

Students are sometimes advised to eliminate regressive eye movements (glancing back over the printed line) and vocalization (subvocal pronunciation of reading matter). These are handicapping habits, but it may be better not to concentrate on them and thus add a distraction to attention. Regression and vocalization are symptoms of poor reading and will automatically be eliminated as reading skills are improved.

Certain precautions and limitations in the program for improving reading should be observed. One cannot expect immediate transfer of improved rate on easy materials to higher speed on academic material. The average gain for many students should not become the goal for all—some will exceed the average gain, and others will not attain it. It is wiser just to seek *some* improvement (18:99). Remember that speed and comprehension will vary with the student's background for the material and with the clarity with which it is written. Gains of the originally slower reader will tend to be less than those of the originally better reader. Finally, it must be observed that any change of habits is uncomfortable, and reading for speed will initially cause one to feel that meaning is being missed. This is a normal reaction, but if practice is persistently continued, the discomfort will disappear as the new skill becomes habitual.

THE IMPROVEMENT OF VOCABULARY
Importance of Vocabulary

The value of vocabulary is reflected in the emphasis placed on verbal understanding in intelligence tests. Vocabulary is often used as an index of mental ability; it is a good indicator of general intelligence.

Contrary to lay opinion, the size of a man's vocabulary is not only an index of his schooling, but also an excellent measure of his general intelligence. Its excellence as a test of intelligence is seemingly derived from the fact that the number of words a man knows is at once a measure of his learning ability, his fund of verbal information and of the general range of his ideas. The one serious stricture that can be made against the Vocabulary Test as a measure of man's intelligence is that the number of words a man acquires must necessarily be influenced by his educational and cultural opportunities.[3]

It is presumed that, at the college level, little can be done to increase one's innate intellectual potential. But there is an increasing consensus that one can improve the use of what intelligence he has—*by taking advantage of the opportunities* mentioned in the foregoing quotation. One way to do this is to pursue a planned program of vocabulary improvement.

Words may be thought of as mental fishhooks, according to George W. Crane. The more hooks, the greater is the probability of catching fish. Similarly, the more mental hooks we have when investigating a novel study, the greater the probability of catching the ideas. If one has a vocabulary of 10,000 words, he is superior in learning ability to the individual with only 7,500 words. Words represent fineness of mental distinctions which enable one to understand marginal differences and nuances in the environment. They are tools for definitive thinking (29:62–63).

It can be seen, by adding previous discussion to the above, that vocabulary is (1) an extremely important aspect of reading comprehension, (2) a means of understanding better what others say, (3) an approach to more accurate and definitive expression of ideas and knowledges, and (4) in all these ways, an asset in improving the quality of one's thinking.

Vocabulary and the College Student.

In the classroom, if one is familiar with the lecturer s words, he will be able to pay attention to the total significance and exact meaning of the lesson, instead of giving special attention to the meaning of individual words. Just as one tends to lose the trend of a reading passage if he has to puzzle over a word, so is he likely to lose the thread of thought in a lecture when many of the words are meaningless. In the new type of examinations—true-false, completion, multiple-choice, matching—many of the questions depend directly upon an understanding of specific words. In fact, the study of most subjects entails the learning of the particular vocabulary which is characteristic of that field

Obviously, vocabulary should be given adequate attention by anyone who wishes to achieve maximum mental efficiency. Investigators have found that in many cases the student with the more extensive vocabulary makes better grades in literature, science, *and mathematics* than does one who has a poorer equipment of words.

A study of the relationships between vocabulary, scores on mental tests, and grade averages showed that, although intelligence tests are used to

predict college success, the relationship between vocabulary and grade-point-average was higher than between intelligence test scores and grade-point-average. Other studies have indicated similar results, but there are some studies that show a closer relationship between grade-point-average and mental-test scores (16). Even though the results are not in perfect agreement, the importance of vocabulary to the college student is well established. We can say that intelligence relates to potential, while vocabulary indicates the extent to which that potential has been utilized.

Building Vocabulary

One systematic and widely successful technique for building vocabulary is to keep a word list in a special section of a notebook. List the words in a column, and after each word write its definition. Below the definition write a sentence containing the word, because the use of the word, not just its definition, is of special interest and value. It is sometimes advisable to copy the sentence in which the word had been originally encountered. The purpose of this project, however, it must be remembered, is not to collect words but to learn their uses. Therefore, it is absolutely essential that the words and their use be reviewed at frequent intervals. A piece of paper can be cut so as to cover the definition, leaving the word un-covered.[4] The test is to see whether the meaning of the word can be recalled without reference to the definition. Finally, the word should be used in a sentence—preferably, in one that is not contained in the word book.

Another effective method is to use a set of 3- by 5-inch cards and to carry them with you. Place only one word on each card, together with its definition and a sentence using it. Some consider the cards more convenient than a notebook, because they fit easily into pocket or purse. Some students take out their cards at odd moments, while waiting for, or riding in, a bus, before class, or while waiting for an appointment and make use of the time for the review that is essential to building vocabulary.

Besides these special techniques, there are certain general suggestions which will aid in the working out of this project. While no definite rule can be given, it is sometimes advantageous *not* to look up the word while one is engaged in reading, because this will interrupt the rhythm and speed of reading. Instead, the word can be marked lightly with a pencil and then looked up and studied after the reading has been completed. It should be emphasized that the most important words are often those

[4] See fig. 4 in Bernard, *op. cit.*, p. 38.

which are commonly used but for which, nevertheless, the exact meaning is not known by the reader. It is wise not to pick out just the long or the strange words, but to include many that are encountered frequently. Of course, a student will not know, when beginning to study a new subject, just which words will recur most often, but after he is more familiar with the subject, he will be able to decide with a fair degree of accuracy which are most essential for his use.

The first of two fallacies regarding the matter of vocabulary building is the notion that the meaning of a word can be grasped from the context in which it occurs. Sometimes, of course, that is possible, but often a mistaken impression is made, so that the next time the word is encountered, its true meaning is not clear, or it is entirely misunderstood. A dictionary or the glossary of the book will be the safest guide to the full understanding of the word. The second fallacy is that one can collect lists of words from various sources and learn the meanings of them all. This is commendable in a way, but it would probably involve studying many words for which one would have little use. James Mursell states that in studying foreign languages a self-compiled word list is superior precisely because it is self-compiled (88:160). This would be even more true when studying English vocabulary. Many students become interested in vocabulary after being given a test and ask to study the list used in the test. Such a project would require using time that might more advantageously be spent on the methods of building vocabulary listed above.

Steps in Building Interests

Fortunately, there are some very workable suggestions for the development of interests. The use of a time schedule, the development of vocabulary, and the improvement of reading skill all play a part in such development. Among the steps that may be taken are the following:

Be an active participant. This is simply the time schedule in operation. Time passes more quickly when we are participants—that is, when we are busy—than when we are spectators. When you are discussing a problem in a lively conference, the period goes more rapidly than it does when you are checking your watch to see how long the lecturer will speak. The principle is illustrated in Figure 12. When the space about the horizontal line is filled by the slanting lines converging inward, the horizontal line appears to be shorter (figure at left) than when the slanting lines extend outward (figure at right). When a student spends a fifty-minute period actively reciting, exchanging views, taking notes, or reacting (even

silently) to a speaker, thé period will seem shorter—be more interesting—than it would be if he spent it passively waiting for the end of the period. Of course, participation often is the result of interest, but this is not necessarily a one-way relationship.

See that action is full and vigorous. This admonition is merely an expansion of the foregoing. The establishment of a receptive frame of mind will make the psychology of suggestion work for you. That is, if you act interested, you may be able to "sell yourself" on the idea and become truly interested. Many young men and women have resented being required to

Fig. 12. The effect of filling space (or time) on perception.

take physical-education courses in their freshman year, but they have decided to make the best of the situation and participate in good humor, often with the result that an interest has been created in them, so that they later participate in physical activities on a voluntary basis. Being overwhelmed by academic duties is a handicap which is largely self-imposed.

Arrange for the experience of success. If you devote enough effort to your academic work and develop skills in reading and vocabulary, the resultant degree of success will foster interest. Rarely is one bored by the things he can do well. The more frequent experience is for a person to be interested in the pursuits in which he is skilled. Instead of waiting for interest to evolve by some mysterious process, you can get the knowledge, write the papers, and gain the competence which will give a glow of satisfaction. This will awaken interest, and additional work will demand less effort. The success may be relative rather than absolute. Bettering one's own past record will develop a feeling of success. Even the consciousness that one has done his best can sometimes produce the same feeling.

Make use of learning aids. Maps, graphs, illustrations, schematic representations, models, slides, motion pictures, tape recordings, experiments, and demonstrations are designed to consolidate learning and to maintain interest. Learn how to use these, instead of skipping them with "They're beyond me," and your knowledge will increase. The knowledge will in turn enhance the level of your interest.

Make your study as personal as possible. A student has every right to ask what he will get out of a subject. But he should seek the answer himself. Each of his school subjects should make some contribution to his own personal purposes. However, it will frequently be necessary to figure out just what that contribution will be The poorest reason would be that it helps the accumulation of credits toward graduation. Better arguments in its favor would be the improvement of professional skills, the advancement of worthwhile leisure pursuits, the expansion of cultural knowledge, and in some ways an enlarging of the enjoyment of life

The statement "There is no such thing as an interesting book. there can only be interested readers" [5] may aptly be reworded to read, "There is no such thing as an uninteresting course. there can only be disinterested students."

Establish definite goals. It is not enough to aim merely to "get by" and receive a diploma—course work will then be tedious Sit down and write a list of purposes that you wish to have served by college graduation. Use these to validate the courses you are currently taking and state your goals for each course The goals can be professional, cultural, personal, or general; but your work will be more interesting if the purposes are clear. "A purpose can be the most definite of motives and the most powerful The more definite the goal, the more determined you are to overcome obstacles and put in the necessary effort." [6]

One girl used this suggestion by keeping two notebooks in each class. One was to help her pass the course, the other contained ideas she intended to use later in her teaching The notes were on the teaching methods (some to be adopted and others to be avoided) and others gave bits of information that she thought would be of value in teaching. Her goals were clear, and she never complained of boredom

Acquire information. No one can take interest in something about which he has no information—he may be curious, but not interested. Who is much interested in ornithology and philately unless he knows something about them? Yet those who do know will risk their lives in pursuing the former and invest their money in the latter. Many young men in military service are "interested" in mechanics; they at least know the word. There are fewer who are "interested" in hospital work, in aerography, or rangefinding—until they acquire information. Similarly, the

college student can acquire information by doing his assignments, and his interest will grow; gradually less forcing will be necessary.

Students often permit themselves to be swayed by the opinion of a classmate who claims that a given subject is boring. For him it may be uninteresting. You, with a different background, different mental set, and different goals, may quickly develop interest. Every college subject is in the academic program because members of the curriculum committee judged it to be valuable. In gathering information you may discover those values in terms of your own life. Lack of interest will continue to plague you if information is not sought.

Expand your present interests. You can use the subjects in which you are now interested to help generate interests in others. Look for the contribution the new subject makes to knowledge of the subject in which you are interested. Expansion of interests can also be facilitated if you seek to discover the implications that courses have for contemporary happenings. Sociology has bearing on newspaper accounts of delinquency, housing, recreation, and the like. Psychology throws light on such daily topics as crime, mobs, and fashions. Economics is in operation in price indices, stock fluctuations, and living costs. Parallels to what is happening from day to day can be found in the study of history. Recognizing these relationships will help you expand your interests into your "uninteresting" academic courses.

Make use of what you learn. Inevitably what we experience becomes a part of our action patterns. The particular emphasis here is that conscious effort directed toward the application of new knowledge will broaden the extent of that application. Learn a few foreign-language phrases, and use them on your classmates. Discuss your subjects with your friends and your professors. In your letters home tell about what you have learned. Speculate as to how the application of the theories you learn would influence the trend of daily events. Using what you learn, as contrasted with learning merely for the sake of a grade, can make the difference between the undertaking of an interesting project and the performance of a wearisome obligation.

THE ROLE OF INTEREST IN EFFICIENT STUDY
A Misconception Regarding Interest

Too many students have the mistaken notion that interest is something with which they begin or which they lack. Others feel that it is the in-

structor's responsibility to *make* a subject interesting. Actually, it rests with the student to build his own interests—to *take* an interest. Those which he already has are products of past experiences. When one can distinguish between the fallacies and the facts, he is ready to assume responsibility for shaping the interests which will make college work more vital.

The Nature of Interest

The word "interest" comes from the Latin word *inter*, meaning "between," and the Latin *esse*, meaning "to be" or "to exist." Hence, it means that which exists between the individual and some object, person, idea, or situation. The thing which exists is a feeling of oneness or unity of the individual with another person or thing. Interest is, therefore, a feeling of identification on the part of the person with the object or the situation— it has personal significance or importance. This feeling is invariably the result of some knowledge or information about a person, object, or situation which is related to the one who is interested. In some way the situation affects the life of the interested individual. A mistake people often make is to assume that interest is something that just 'happens." Interests are the result of activity which creates the knowledge leading to interest.

Interest is somewhat similar to attention, which is the focusing of the sense organs on some object or situation. Interest also involves focusing the sense organs, but it is characterized by a longer period of focusing. Attention is transitory, while interest is relatively more enduring. The practical import of this comparison is that the attention one gives to his schoolwork—lectures, reading assignments, recitations, and discussions—is a first step toward the more lasting condition, interest

CREATIVE NOTE MAKING
The Value of Notes

The importance of notes is suggested in the terminology "note making. Recording what speakers and writers have said and how you react to their statements makes you an active, creative participant in a learning opportunity. The fact that the notes of various students in a given class or their notes on the same reading selection differ widely shows that this creative process cannot be avoided—if notes are made at all. The notes recorded are incentives to, and means of, analyzing, discriminating, evaluating that which one reads, the lectures he attends, and the discussions in which he

participates. Since *learning is an active process,* it behooves the serious student to force activity by making notes. Other values may also be indicated.

What are good notes and what makes them good? In a nutshell, the answer comes to this: *Good notes are aids to your mind in its primary business of thinking.* To take an example, in one of your courses you read six books from the collateral list and attend thirty class lectures, which involves dealing with a considerable mass of material, far too much to be stored away in your mind, even if such a thing were really possible. Yet you have to cope with that material, to shape it up, to know what it contains, to understand it. If you have taken the right kind of notes, you should be able to spread them out on your work table and have everything essential right before you. This is a tremendous convenience. You do not have to run to the library and perhaps stand in line to get a reserve volume for review. You do not have to leaf through several books to find this or that. . . . If you have taken the right kind of notes, everything needed can be immediately before you, convenient and compact and at your disposal without any time limits, so that your mind can work on the material to the best advantage. You may be surveying the over-all picture; you may be searching for the key logs; you may be grappling with details and fitting them together into a coordinated pattern. Whatever you happen to be working at, proper notes are most likely to be an enormous practical aid.[7]

A listing of other advantages may serve as an incentive to the development of skills in note making. (1) Note making helps in the formation of a receptive mental set when listening or reading. The fact that one plans on recording important points will strengthen his attention. (2) Making notes provides an additional avenue of sensory stimulation; i.e., in addition to seeing (when reading) and in addition to hearing (when in the classroom) one feels the ideas This principle is employed in some remedial reading classes in the elementary grades when the teacher has the pupil trace the words that are written on the chalk board as he sees and says them. (3) Notes are an aid to memory. Most forgetting takes place very soon after the original learning. Notes which are used will serve to remind one of the more complete ideas that might quickly pass into oblivion. (4) Notes provide clues to further purposeful study. They are not just aids to review but helps in preview—they will strengthen one's background for the study of the next topics to be considered in a given course. In all these ways, then, good note making and note using are an aid to attention, to improved memory, and to clearer thinking (11:162).

Techniques for Note Making

There are poor, good, and better ways of doing most activities. Experience is a great teacher, but it is also often wasteful of time and energy. The experiments and experiences of various individuals have been consolidated into some acceptable recommendations that can improve the quality of the average student's notes. Briefly, these are: Use ink; penciled notes quickly begin to blur and become difficult to read. Use but one side of note paper—this will increase the utility of the notes when preparing term papers and render easier their separation into topical divisions if such becomes advisable. Use a different sheet each day. You can then separate the sheets by topics, and you will find that you have more room (and the inclination) to add to the notes in the privacy of your room when reflecting upon the notes. Maintain balance between too detailed and too brief notes. Long notes in class will probably mean that you give so much time to writing that you do not listen to what is being said. Long notes from books may mean that you would save time and money by buying the book. Short notes will not serve as the reminders that are needed, nor as the source of ideas for incorporation into papers. Not even an approximate guess can be given as to what length the notes should be—it can only be lamely recommended that you evaluate your notes for a period of time to see if you have achieved or are maintaining what seems to be justifiable balance.

Making notes on lectures involves the problem of trying to discover the particular organization of the professor. Sometimes this is difficult to discern—in which case it may be necessary to make notes in short sentence form. The day's notes may consist of a dozen to thirty such statements. Outlines of lectures are frequently rather easy to make. Watch for the speaker's announcement of main topics and such expressions as "Three things must be noted" or "Five factors influenced the decision." Do not take detailed statements but use abbreviations, omit articles and conjunctions—and fill them in later if it seems necessary. The major purpose of attending a lecture is to listen, so do not spend so much time writing that the main feature is neglected.

Notes should also be taken on discussions. It is less likely that outlining can be accomplished, but certainly some of the ideas should be recorded for future reference. Key sentences may well serve as the note-making medium. The attempt to take some pertinent notes will aid in giving attention to the subject of discussion. The notes that are made will help in

filling in gaps if they are reviewed as soon as possible after the discussion.

Notes on reading will probably be the easiest to make. The author's outline is often revealed in section headings and paragraphs begun with bold print. Some rewording may be advisable in order to ensure that the outline notes have meaning for the student. The precaution to keep notes brief should be heeded. Notes should be taken only after complete reading. This will have two advantages: One is that note taking while reading

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Note taking

Bennett, M. E., *College and Life*, 4th ed., New York. McGraw-Hill Book Co., Inc.,

PURPOSES. avoid errors, study device, aid attention and thinking, value in reviewing and organization, background for themes, professional growth.

FEATURES: brief but intelligible, accurate, comprehensive, and organized; subdivisions should be easily visualized, should be flexible, should allow for one's own reactions.

FORMS: outlines, condensations exact quotations bibliographical data (author, title, publisher, place, date, and pages) should be complete and accurate.

"Note taking should always be a means to an end, not an end in itself; it should be a servant, not a master, a timesaver, not a time waster. It should be a constant stimulus to thought and a means of growth." p. 168.

REACTION: worthy of occasional review

Fig. 13. A sample bibliography card (use 3- by 5-inch or 4- by 6-inch cards)

interferes with good reading habits, while taking notes after reading encourages speed, rhythm, and comprehension in reading. The second advantage is that only after reading does one know what is of relatively greater worth—and hence deserving of a record. Notes on reading should be meaningful (see Fig. 13). Not, for example: "This chapter discusses values, techniques, and problems relating to making notes in college work." Meaningful notes would be: "Note making is an active process involving analyzing, discriminating, evaluating what one reads, hears, and discusses. Notes should be neither too brief nor lengthy. Use ink, one side

of the paper, one sheet per day or chapter. And *use the notes after you make them."*

The use of 3- by 5-inch cards or 4- by 6-inch cards is highly to be recommended, especially for notes on chapters in a book and for articles in periodicals. It will be highly advantageous if the student will begin now to form the habit of knowing who said what, when it was said and in what book or articles. An aid to this achievement is to keep full bibliographical data on what one reads. For a book this includes the author's name, the title of the book, the place of publication, the publisher, the date and the pages referred to if it is a chapter (see Fig. 13). The necessary data for an article are: author's name, name of the article, title of the magazine, volume number, date, and pages. A typical heading for a page in one's notebook or for a card might be: MacLachlan, Patricia S., and Collins W. Burnett, "Who Are Superior Freshmen in College?" *Personnel and Guidance Journal*, vol. 32 (Feb., 1954), pp. 345–349. A variant form for volume, date, and pages is: 32.345–349, Feb., 1954. The habit of recording these will over a period of time save many hours that the careless student has to devote to rechecking. This form of note making will be particularly valuable when one wants to write themes and term papers that will be footnoted. The card system has still another advantage, and that is that key words can be placed in the upper right hand corner and these will serve to make a serviceable outline for a paper simply by the process of shuffling the cards

Notes would be of some value even if never reviewed, because the maker of them must be active at the time of listening or reading, but to be of maximum use they must be reviewed—preferably soon after making them. Their value can be improved by reworking them, but there is a division of opinion at this point. Some say to leave wide margins and blank spaces for revisions (11:168), while others recommend that they be very brief initially, so that more time will be spent in listening, and filled in more completely after class (88:146). There is agreement on the advisability of making notes thoughtfully and reviewing them.

Let it be remembered that notes should serve a better purpose than solely that of doing well in course work. They can be a valuable source of information in later occupational life. One student at a Middle Western university taking a course in "contemporary civilization" had reviewed several books critically and kept the notes and the professor's comments in a notebook. A few years later he reworked, rearranged, and interpolated his notes and prepared them in manuscript form. A major publish-

ing concern considered the manuscript acceptable and published them as a book.

SUMMARY

The habits and skills which make for success in college will continue to contribute to satisfactory accomplishment in adult life. Time must be carefully spent through planning or scheduling. If past study habits have not been efficient, it is time to change them by directed effort. Better use can usually be made of one's intelligence. Improved reading skills are especially likely because of the background for understanding that maturity typically brings.

Five major factors in college efficiency have been emphasized in this chapter. (1) One should form, and stick to, a planned schedule for the expenditure of time. This schedule should be subject to revision but should not be affected by daily whims. It should provide for recreational and leisure-time activities, as well as for class attendance, study, and other daily duties. (2) Improvement of reading skills is a direct approach to better college work and increased occupational efficiency. This improvement can be facilitated by reading under a handicap, consciously striving for progress, and keeping a chart which records the gains made in the many phases of reading. (3) Systematic growth in vocabulary should be a continuing objective. Words contain the keys to ideas, so the exact meanings and shades of distinction between related words must be known in order to read, think, and speak analytically. (4) Students should assume an active role in the development of interest. They cannot wait for the instructor to *make* a course interesting; they must seek out and create the conditions that will permit them to *take* an interest. (5) The development of skill in note making contributes in several ways to effective mental work: It stimulates attention, makes material available for review, enables one to reorganize his material, and encourages critical thinking.

There are other phases of effective college work: using the library, writing term papers and compositions, getting acquainted with professors, keeping in good health, participating in a balanced program of student activities, and enjoying social contacts. The presentation has been limited to those aspects of college efficiency which will have a direct and substantial carry-over into postcollege years. Scheduling time, improving reading, building vocabulary, expanding interests, and making notes will have continuing and increasing value.

TEST YOUR COMPREHENSION OF THE CHAPTER

Decide whether the following statements are true, false, or questionable, and check with the content of the chapter or compare with others who have studied the material.

1. It is easier to begin a task than it is to finish it.

2. Keeping a time schedule is impossible, because there are so many unforeseen interruptions in college.

3. It is difficult—if not impossible—to study where there is any noise or conversation.

4. Slow readers probably remember better than fast readers, because the printed word makes a deeper impression on them.

5. It is safe to advise college students not to read under a handicap.

6. One should practice reading regularly, day after day, on easy, interesting material.

7. Students with the highest intelligence quotients also make the highest scores on vocabulary tests.

8. Word lists secured from instructors or from magazine quizzes afford excellent vocabulary-building material.

9. Vocabulary is important in the process of retention, as well as in the process of acquisition.

10. Increasing vocabulary actually brings about a change in operative or functional intelligence.

11. Ideally one should study only those subjects in which he already has an interest.

12 No matter what the subject, a student should try to figure out what it can or does mean to him as an individual.

13. Usually a person can develop an interest in a course if he acquires enough information so that he can gain a feeling of success.

14. Notes taken in class must be complete and detailed, so that the words of the lecturer can be accurately recalled.

15. The bibliographical data for books and magazine articles include a personal history of the author.

16. Notes can be of value even if they are not reviewed.

A full, happy, harmonious, and efficient life depends on many factors. Previous chapters have dealt with physical health, habits, and, to some extent, emotional balance. This chapter deals with another facet of mental health, namely, mental efficiency. It should be remembered that these various facets are treated separately only for the sake of convenience. In life the mental, physical, emotional, and spiritual phases of existence are inseparable. Keeping in good health gives one the energy to apply himself to problematic situations. Maintaining emotional poise increases the probability of doing straight thinking.

Mental efficiency and high intelligence are not synonymous. Sometimes a person with less mental ability is a superior performer because he uses what he has effectively. The concern in this chapter is to describe the nature, conditions, and circumstances that promote sound thinking at all levels of ability. Each reader then can adopt those procedures that are most apropos to his case in making better adjustment to everyday problems.

VALUE AND NATURE OF THINKING
The Need for Clear Thinking

Human evolution depends upon knowing, evaluating, and capitalizing on the experiences of previous generations. "Man is the result of two thousand million years of biological evolution: he has every prospect of an equal or even greater span of psycho-social evolution before him." [1] Today, as never before, in a world which is "shrinking" in terms of rapid communication, there is a need for straight and clear thinking. This is recognized by businessmen, statesmen, clergymen, psychologists, educa-

[1] Julian Huxley, *Evolution in Action*, New York: Harper & Brothers,

tors, and the man on the street. For example, businessmen are returning to school, not to continue study of their specialty but to learn more about their entire world. They wish to become "broad-gauge" men who can comprehend and cope with the many intricate problems of intricate modern society (90).

Every student knows that a major function of education is to develop normal, integrated personalities. Such persons must be able to solve problems of social, personal, and occupational adjustments. Those who fail to solve their problems are misfits, hazards, and burdens; they are the frustrated and defeated who are called "maladjusted." Some people who lack the mental equipment to do effective thinking may not *feel* maladjusted, nevertheless, they are not adjusted to society and to the world at large. There is seldom a mentally ill person the major cause of whose illness is not an unsolved problem of adjustment. The exceptions are those who have incurred such illness through accident or organic disease.

It is apparent that a study and application of the art of thinking is essential to living in accord with the principles of good mental health. Thinking is, for example, a first step in the intelligent application of the suggestions which are made throughout this book for securing and maintaining mental health. The improvement of thinking should be of particular interest to college students, because they will probably have to make responsible decisions rather than to perform routine activities.

The person who does not think straight is not necessarily one who does not act. On the contrary, it sometimes seems that the nonthinker acts more readily than the person who suspends action until he has done some thinking. It seems that men somehow find it difficult to think but relatively easy to feel and to act. Some wit has said, "One per cent of the people think, five per cent think they think, and ninety-four per cent would rather die than think." Whether or not the percentages are correct, there is, regrettably, some foundation for the quip. Many observers have expressed the belief that a person who does not have the habit of thinking has a tendency to "emote." He acts on impulse, prejudice, habit, and imitation.

This does not carry the implication that thinking can or should be devoid of emotion. Not all emotions are productive of inappropriate behavior, but thinking can guard against those emotions which do mislead. When emotion, rather than thought, dictates action, there are many pitfalls, some of which are a too ready acceptance of propaganda and a blind following of selfish leaders. People act according to their prejudices. Slogans are accepted rather than evaluated. Proverbs become the answer

to any and all problems. Catch phrases often appear to state deep, fundamental, and lasting values and virtues. Unfortunately, a terse statement cannot have equal validity for all people and all times. Those who act according to propaganda, prejudice, slogans, and catch phrases are victims of what has been called "canned thinking," because, like food bought in cans, such answers are often palatable, they involve little work, they are easily swallowed, and convenient to use. The absurdity of "formula" thinking may be readily perceived by examining some common sayings in which many people have placed some degree of confidence.

The Slogan	*Its Competitor*
Look before you leap.	He who hesitates is lost.
Each man for himself.	Together we stand; divided we fall.
Punishment should fit the crime.	Young lawbreakers should be separated from the habitual criminal.
An eye for an eye.	Turn the other cheek.
You can't teach an old dog new tricks.	You're never too old to learn.
Nobody ever won a war.	Make the world safe for democracy.

Some False Beliefs	*What Science Indicates*
Red-haired people have hot tempers.	Color of hair is no index to personality.
Criminals are innately depraved	Circumstances mold the person.
Jews are money grabbers.	Differences within an ethnic group are greater than are those between ethnic groups.
A chip off the old block, *or* Like father—like son.	About half the child's inheritance comes from the immediate parents. (Father and son are really chips off the same block.)
Beautiful but dumb.	There is a positive, though slight, correlation between these traits.
Strong back—weak mind.	*In general*, the more intelligent person is healthier and stronger.
He's smart but lazy.	Industry is an aspect of intelligence.

It is more difficult to teach people to solve problems and to think than it is to teach them to obey and conform. The democratic citizen must be taught to think for himself; in other forms of government, the citizen must be taught to accept the thinking of his rulers. The democratic citizen must be taught *how* to think; in non-democracies he must be taught *what* to think.[2]

The Meaning of "Thinking."

Thinking is so generalized a term and is used in such a number of circumstances that it is difficult to define it to the satisfaction of everyone.

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[2] J. Stanley Gray, "Problem Solving," *in* C. E. Skinner (ed.), *Educational Psychology*, 3d ed., New York: Prentice-Hall, Inc.

Hence, it seems advisable to describe the characteristics of thinking rather than to cite an oversimplified definition.

A central aspect of thinking is the necessity for making choices. The choices that are made generally precede overt action and involve implicit, or internal language behavior. The person talks to himself—silently, in most cases—regarding the possible alternatives of prospective actions.

The starting point for thinking is the occurrence or the recognition of an obstacle, or a problem situation, in which previous knowledge or behaviors do not provide clear guidance. Thinking is the process by which one determines a course that will result in an advantageous response. It is a process which leads to a stress-reducing action. Genuine thinking is problem solving, not just taking a contemplative look at the situation.

Although thinking is a type of behavior, it can be said to be generally an antecedent to physical, overt activities. (Sometimes thinking follows the act: "I wish I had thought beforehand.") Therefore, it is a kind of mental activity which comes as the result of stimulation but which generally occurs before an objective attempt is made to modify the conditions that have given rise to the problem. This mental activity consists largely in two types of elements: language and imagery. It is in deciding where good thinking begins and impulsive action leaves off that difficulty is encountered in defining thought. Does a football player who has to run to the right, instead of to the left, in order to make more yardage, engage in thought? Does the banker who has to decide whether or not to make a certain investment carry on a thought process? If they are successful, they are given credit for thinking; if they lose, they are commonly judged to be thoughtless. However, thought does not necessarily lead to success. Both the ballplayer and the banker may have acted automatically, according to precedent or rule, or they may have weighed circumstances and made choices, regardless of the outcome. It is safe to say, however, that thinking has taken place when unsuccessful actions were discarded, new plans were formulated, and different actions were performed the next time a similar situation was encountered.

FACTORS INVOLVED IN THINKING
Recognition of a Problem Situation

Both an obstacle or problem situation and an individual to do the thinking are essential to thinking. An obstacle might, and often does, exist without being recognized as a problem. A potential problem unrecognized

by the individual may bring forth random, trial-and-error activity or may even crush him, without his being aware that there is a problem. For example, people living in filth and disorder may not notice the filth because they have nothing in their experience with which to compare it; nevertheless, the filth can bring upon them both physical disease and mental stagnation and thus be a very personal obstacle. A person's present position, whatever it may be, is not a problem to him until he begins to wonder how he can improve his work or his status.

Paradoxically, thinking may result from a state of confusion regarding an existing situation, and it may result from a clearer perception of a situation. Let us suppose that a student is lacking the feeling of security which arises from being loved. He may be confused because he feels that he is not so happy as his classmates. He begins to wonder why and he seeks for solutions. The lectures he hears, the books he reads, conversations in which he engages, talks with his professors become possible sources of information that are given special attention when they are examined in the light of the perplexing situation. Perhaps he has the fortune to read some book on psychology which emphasizes the importance of being loved. In reexamining his symptoms, he feels that this factor may actually be pertinent to his own case. If thinking is to be effective, there must be more than a recognition of the problem; some proposed solution must be formulated. His next step is to postulate some course of action. Accordingly, he decides to stop being sullen, to take the chip off his shoulder, to cease appearing to be suspicious, and, altogether, to give his acquaintances a chance to see him as a congenial person responsive to overtures of friendship. When something like this happens, thinking has been born of confusion and progresses as the situation becomes more clearly perceived.

After recognizing the problem, and accepting it as being pertinent, one should attempt to define it in as precise terms as possible. Both the recognition and definition of a problem are enhanced by knowledge, which sharpens one's perception. Many college courses have as a direct aim the pointing out of problems through increasing knowledge. These studies represent an attempt to extend the experiences of students. Sociology courses indicate many problems in social living that may not previously have been recognized. Psychology points out such problems as motivation of conduct, development of interest, emotional control, and others, which are part of the experiences of employers, teachers, and

social workers. Political science outlines problems because people live in groups. Philosophy is the study of problems involving right and wrong in all lines of human endeavor. Courses in aesthetics, business administration, economics, engineering, and science all deal with problems which students are expected to face at some time. Usually, some answers are supplied in such college courses, while tentative conclusions are suggested for other problems; but it is a mistaken view for students to demand that answers be provided for all problems. Thinking individuals must realize that the recognition of difficulties is in itself a step forward. Wendell Johnson declares that one of the more serious indictments of our educational system is the desire of teachers to give answers when students are still unable to ask questions (63:55).

Many a warped personality has been molded by following the line of least resistance and avoiding problems rather than attacking them. Distorted personalities may also result from failure to recognize the problem sufficiently well to analyze it with some degree of accuracy; or even when the problem is recognized, the individual may lack the ability to attack it successfully. It is precisely at this point that the beginning of mental disease is found. Escape mechanisms (rationalization, daydreaming, projection, identification, regression, and self-pity) are ways of avoiding or denying problems.

Recognition of a problem, to be really constructive, must be accompanied by an *acceptance* of the problem—welcoming a difficult situation as an opportunity for personal growth. If one is to improve his thinking, he must first want to think. He must have an open mind, must question that which he sees and hears, and must be willing to change his conclusions. These behaviors and attitudes must meet with enough rewarding reaction for the person to want to continue seeing and recognizing problems. As soon as a man makes up his mind, fails to see further problems, or accepts defeat, he closes the door to the improvement of his thinking.

In mental hygiene there is a concept known as "tension tolerance," which designates the ability of a person to face and withstand conflicts. The higher the tension tolerance of an individual, the better is his chance for efficient adjustment; because he does not then so readily resort to escape mechanisms as ways of avoiding difficulties. Difficulties cause him to seek for answers, whereas the person whose tension tolerance is low avoids the situation by resorting to those defense mechanisms. Tension tolerance is developed by building up the habit of directly attacking

problems. Childhood experiences may explain some cases of low tension tolerance. Early attempts at independence may have resulted in failure, with the distress of shaming, spanking, or deprivation of privileges. Such a background makes difficult, but all the more necessary, the development of an attitude that welcomes problems. If a person can force himself to face and analyze problems, his mental health is fostered because he is raising his level of tension tolerance.

Thinking Depends on Knowledge

Almost everyone is extremely desirous of learning some short cut to the development of thinking. There is a short cut, but it is paradoxical. The quickest way to start developing the power of thinking is to get rid of the idea that there is a short cut and to step out at once on the road that leads to thought.

After a problem has been recognized, it is necessary to gather a quantity of information that seems to be related to the situation. The greater the amount of information already at hand or collected for the particular situation, the better will be the resulting thought. In fact, it may very well be that what appears to be good thinking is often merely a manifestation of the thinker's having collected a sufficient store of information regarding the problem. The mechanic, businessman, teacher, doctor, or salesman whose thinking in his own field is successful has probably done much studying and had wide experience in his particular area.

Indirect, or vicarious, experience can simplify fact gathering. Reading can offer solutions. In the United States there is more reading material per capita than in any other nation, and this includes both books and magazines devoted to almost every imaginable topic. The difficulty is that too many people think of reading solely as an escape from pressing difficulties. They read the same type of material over and over again. They do not discover in reading a means of widening their experiences and do not realize that it could help them to become better thinkers if they used it for enlarging their fund of information. Talking with acquantances, especially those who have faced problems similar to one's own, will help to widen one's experiences. The advice of experts—psychologists, counselors, ministers, businessmen—will be both interesting and valuable.

Finally, a person's own past experiences can be brought to bear on the present problematic situation. In such a case, it is not necessary to seek new knowledge. How have similar problems been attacked in the past and

with what results? What are the similarities between the present situation and the past activities? What has been behind past successes, and what factors were involved in past failures? The answers to these questions will provide clues—bits of information—which will be of value for the problem of the moment.

As has been noted earlier, one of the functions of college courses is to bring about a recognition of, and knowledge about, problems. Although college is not, by any means, the only source of knowledge, much valuable information can be gathered within its walls. The libraries hold rich stores of facts, theories, and experiments. College students seeking efficiency in their lives not only must know how to get information, but most store up some of it for themselves, before they get on the job. The more information anyone has, in anticipation of probable difficulties, the better his adjustment is likely to be.

Certainly a college career devoted solely to social experiences and personality development is not wholly sound. There must be an attempt to gain specific knowledges that are to be found in books or revealed and explained by professors, which will provide the basis for constructive thought. College years present the right time for developing those habits of work, application and thinking that one will carry through life—"the young should not delay putting forth their best efforts until they become middle-aged. If they have anything original in them it should begin to come out while they still look at the world with the clear eyes of youth, and while they still burn with the fire of youth." [3] One can hardly have a clear view of the world if he depends upon his first-hand experiences alone and fails to acquire some of the "accumulated wisdom of the ages."

Facts, in and of themselves, are of minor importance; their value lies in their use for evaluating and solving problems. Competence in the use of facts can be acquired through practice in debate, conversation, formal discussions, the writing of papers, and participation in conferences and in committees. Again, there is no short cut. Knowledge used operationally must go through trial and practice periods. It is important in such activities that one try to call to mind the facts which he has acquired or, even better, to accumulate the knowledge through research procedures which are most pertinent to an already existing problem.

[3] **Robert S. Woodworth and Donald G. Marquis,** *Psychology*, **New York: Henry Holt and Company, Inc.,**

Formulation of Hypotheses

Logically, though not always in practice, the next step in thinking is the formulation of guesses, or hypotheses,[4] as to what the solution might most advantageously be. It is entirely possible that as data were being gathered, a number of solutions were intimated.

The formulation of hypotheses will be much easier if the problem has been clearly and specifically defined. An attempt should be made to formulate a few questions, the answers to which will be the major lines of attack on the problem. Typically, these answers will not uniformly line up on the one side only. Posting, on paper, the "pros" in one column, the "cons" in another, and the "maybes" in a third and then summarizing or balancing the alternatives will furnish a set of working hypotheses.

If a person forms his hypotheses so fast that some essential elements are omitted, the thinking which follows will be erroneous, because the basic assumptions upon which the thought is based are invalid. This hurry is what is commonly known as "jumping to conclusions" or "generalizing on insufficient data." Besides hurry, another obstacle to forming good hypotheses is the tendency to permit emotion to sway beliefs or guesses, rather than to make sure that reason is uppermost. One can hardly think rationally about communism, politics, morals, or ethics if he has determined beforehand what the results of his thinking should be.

Formulation of valuable hypotheses will be facilitated by the observation of certain conditions. (1) State the problem as clearly as possible, preferably in one concise question. (2) Take cognizance of both the positive and the negative side of the question. (3) Use accumulated knowledge and do additional research for both corroborating and conflicting data. (4) Avoid emotional bias.

Testing the Hypotheses

The first step in evaluating hypotheses is a subjective (imaginative) consideration of the probable result of actions based on the hypotheses. The accuracy of this subjective process will be influenced by the innate ability of the thinker, but that ability must have been exercised beforehand in other situations and must be supplemented with sound information.

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[4] The plural is used because many problems cannot be answered in either-or terms or on a yes-or-no basis. Frequently two or more discoveries must be made to solve one problem.

The second step in evaluating hypotheses is to test them in the actual situation. They are given a trial run. The test in the real situation will reveal the validity of the solution; it gives evidence as to whether or not the solution is workable. It is here that people must learn to act upon tentative conclusions. It would be extremely difficult, if not impossible, to wait until anyone was absolutely sure of himself before he went into action. The mentally healthy person is one who is willing to go forward upon tentative solutions.

College students have an opportunity to examine the formulation and testing of hypotheses in much of their academic work. Some hypotheses have withstood continued investigation and others have had to be discarded. De Lamarck's theory of the transmission of acquired characteristics Lombroso's theory of the facial characteristics of criminals, the theory of the compensation of personality traits have not stood the test of time. The periodic table in chemistry, the importance of love in child rearing, and Mendel's theory of inheritance have survived and been the means of further discoveries. The rise and fall of these theories illustrate problem solving. The need for sufficient evidence, the value of tentative conclusions, the merit of testing hypotheses and the fallacy of hasty generalizations all are demonstrated.

Effective use of hypotheses in high-quality thinking will, then, proceed something like this: problem, hypotheses for thinking, mental check, refined hypotheses check by trial, reformed hypotheses, further check, additional refinement, tentative conclusion

Making a Generalization

The final step in highly refined thinking is making a generalization. A generalization is a verbal description of the basic phenomena of a classification. It is a widely applicable principle—a defining set of characteristics which is applicable in all—or at least most- cases consisting in a particular set of facts or phenomena. The generalization conserves previous findings and makes it possible for people to benefit from their previous experiences. Some people do not reflect upon the experiences they are having and, consequently, make no generalizations concerning them. As a result, such persons go on making the same mistakes over and over again. Generalizations, then, must be the outcome of reflective thinking based upon observation of the elements in various situations which are identical, similar, or contrasting.

A dependable thinker will generalize cautiously and will be certain that

he has taken into consideration a sufficiently large number of cases to justify his conclusion. Many prejudices have inadequate bases. A person having observed two or three Germans or Jews who exhibit similar characteristics will generalize that all Germans or Jews have those traits in common. Should someone try to convince him to the contrary, he will cite the two or three instances he knows as being final and unquestionable verification of his contention.

AIDS TO MENTAL EFFICIENCY

As the student of adjustment seeks mental efficiency he must (1) seek an improved sensitivity to problems; (2) gather information that can be used in solving problems; (3) systematically construct hypotheses; (4) test these hypotheses in either a verbalized or an actual situation (both, if possible); and (5) make a generalization which will summarize the results.

It should be stressed, however, that these steps constitute a bare outline of the entire process of achieving mental efficiency. There is a need for illustrating some of the obstacles to achieving mental efficiency. There is a need for showing that efficiency is not just a short cut that will eliminate the necessity for study, for work, for application. There is a need for indicating the role of emotion in either favoring or limiting mental efficiency.

Language as an Aid to Thinking and Mental Efficiency

It has been shown that thinking is a kind of internal, inaudible language behavior. The richer a person's language development, the more refined is the thinking he is able to do. We, in the United States, have a language which has reached a high stage of development; so it would seem advisable for anyone who is interested in his optimum mental health to become as well acquainted as possible with that language. Particularly, he should aim persistently at the enlargement of his vocabulary, so as to be able to command more and more of the vast heritage that is his. Such development will increase his behavior variability by broadening his comprehension of the environment and will facilitate his coping with it.

A rich vocabulary tends to improve perception. Modern psychology teaches that psychological behavior actually changes the organism. W. H. Kilpatrick makes the statement that learning builds organic structure (67:4). The acquisition of language skills gives support to this assertion.

As a person develops his stock of words, he tends to increase his behavior variability. Thus, a child is not expected to have such great versatility as an adult; he does not understand many of the things said to him and consequently cannot profit adequately from the experience of others. The acquisition of language skills contributes to potential behavior just as surely as development of greater lung capacity improves the endurance of a distance runner. "The value of sentence language in solving problems is basic to all of civilization. This one ability has enabled man to pre-solve his problems and foresee the consequences. By language description and prediction, man can cross his bridges before he comes to them and reduce his errors a hundredfold." [5]

As the individual grows, he learns the names of more objects about him and is able to make finer distinctions between the stimuli that affect him. During a child's early years the word "dog" may mean any kind of animal, but as time passes, he learns that "dog" applies only to a certain animal. Later, modifying words will be used with "dog" to denote particular breeds. Still later, the learner will be familiar with such terms as "dog-eared" and "dog-tired," or with the kind of dogs used in logging. By degrees the person's behavior toward the word "dog" becomes more and more discriminating. Similarly, such words as "key," "hinge," "rock," and "knob" come to be recognized as denoting many different things, and the person is able to act more intelligently for having learned to differentiate among the various meanings which these words have in particular situations.

Psychologists have experimented to determine the effect of vocabulary on perception. Their subjects were taught the names of more colors than they had previously known and more than the ordinary person knows. The subjects with improved vocabulary were able to detect differences between shades much more readily than they had previously. Apparently, the learning of names of color had actually increased their perceptive powers.

Complex situations often cannot be analyzed into simple words, because the simple descriptions do not carry the definiteness of meaning that is needed. Language development must precede or parallel the development of accurate perception. In fact, most scientists seem to agree that the further development of science is partly dependent upon the construction of a vocabulary that will give more definiteness to thinking (58:

[5] J. Stanley Gray, "Problem Solving," *in* C. E. Skinner (ed.), *Educational Psychology*, 3d ed., New York: Prentice-Hall, Inc.

218). We can safely say that, as far as the study of mental hygiene is concerned, the understanding of its basic principles will become clearer and firmer as the vocabulary of the subject is mastered. It is also true that anyone seeking improved efficiency in general should not fail to give earnest attention to acquiring skill in the use of language.

Studies of people who live in culturally impoverished areas give further support to the contention that language increases behavior variability. Inhabitants of isolated mountain districts, gypsies, and other folk who have little educational opportunity make lower scores on tests of intelligence than do those living in regions which are more favored culturally, and intelligence is sometimes defined as the ability to make adjustments and discriminating choices. It would seem that one factor contributing to the low scores of certain people is their lack of language development.

Language aids in mental efficiency by facilitating the gathering of data. Since words increase perception, they are of use in gaining indirect experiences, such as those involved in comprehension of oral and written accounts of others' experiences. Most people have the the experience of listening to a lecture during which the speaker used many words that were unfamiliar. Consequently, such a listener may have understood little of what the lecturer was trying to convey. One who is acquainted with the words employed in a lecture is better able to comprehend the speaker's message. Authors deliberately choose the words that will present their meaning accurately. If the reader skips the words that he does not understand, he is likely to miss some of the distinctions and implications which the writer wishes to impart. But a reader who studies the meanings of the words that are not familiar to him will find that the particular situation in which the words were used has greater significance for him; whatever he reads from that time on will probably be more easily and completely comprehended.

Language also helps in the conservation of experiences. If they are accurately described in precise words by means of a generalization, the impression will be more permanent. For example, it would be very hard for anyone to give an account of a football game, or to remember it, unless he were acquainted with such terms as clipping, lateral, off side, safety, delayed buck, punt, and drop kick. He will certainly remember the game better and be able to give a more accurate account of it if he knows these words and if his correspondent is acquainted with them. So, too, experiences in a mine, factory, mill, store, office, or museum are more valuable when they are conserved in accurately expressed conclusions.

College students have sometimes been dismayed upon realizing that they had elected courses in which the terminology was new to them. Some students are so timid, so unaggressive, that they will drop a course rather than try to overcome the obstacle. Others have taken the situation as a challenge, understanding as much as they could of the lectures and then reading in the field, with direct emphasis on vocabulary, whereupon they found that they could enjoy and profit from the presentations that had once been so strange. In this case the vocabulary itself, besides furnishing data for their more complete understanding, was also providing a means for acquiring more data, which would be beneficial in solving later problems in life.

Jotting Down the Idea

Because the mind of man is prone to forgetfulness, an asset to the development of thinking is the habit of jotting down fact or ideas, so that they will be quickly available later. Ideas are fleeting by nature, but they may be captured in writing on a piece of paper. An editor of *Harper's Magazine* told of riding with a man who suddenly stopped the cab, rushed out, bought some paper and a pencil, scribbled a few words, then told the driver to proceed. He explained that something had been said which started a train of thought he believed to be worthy of further development. Working out the idea, the man eventually wrote an article for *Harper's Magazine* on the subject. He told the editor that he habitually recorded ideas—as a rule, keeping a pencil and cards handy. When a number of cards had been filled, he would sort them over, finding some apparently unworthy of further consideration while others were of real value.

Note making will probably not make a genius of any man, but famous men have employed this method habitually. Darwin was particularly careful to record ideas which did not agree with his own, because he felt that unfavorable facts were more likely to escape. Robert Louis Stevenson always carried two books—one from which he read and one in which he wrote. Thomas Hobbes had a specially constructed head on his staff, which held an inkhorn and a pen; these he used for making notes while on long walks, during which he did fruitful thinking. Jonathan Edwards wrote memorandums while traveling on horseback, pinning the scraps of paper to his coat until he looked like a bulletin board.

When a person reads, when he takes time to walk and think or to sit and ponder, he would do well to jot down those elusive ideas which at

the time seem so prominent but which, when called for, may have completely disappeared. After hours have been spent on the reading of a book, it seems absurd not to take a few minutes for recording the reactions of the reader or the thoughts that have been awakened. "Whenever you are reading any important material, it is almost certainly worth while to make good notes on it." [6]

Taking Time to Think

Thinking is an active process. It is a putting-out (generalization) as well as a gathering-in of ideas. This active process requires time, but all too frequently the gathering-in phase is not balanced by the expressive (reaction) aspect. For instance, many people who read do not take time to think. For them the main thing is to get through the book or the article. They have no reaction. "Sit still and label your thoughts" is sound advice given by Carlyle.

A man noted for his well-informed viewpoints was asked how it happened that he knew so much more than those about him did. He answered that he would know no more than others if he read as many books as they. As a matter of fact, he read—then studied and thought about what he had read, so that it became a part of him. There are too many people who use reading just as a means of escape. Aldous Huxley has said that "it is obvious to anyone who candidly observes himself and other people that excessive reading can devour a man's time, dissipate his energies, vitiate his thinking and distract his attention from reality." [7] It is such "excessive" reading, leaving *no time for thinking,* that is to be condemned.

H. L. M. von Helmholtz and G. Wallas have analyzed the process of creative thinking into four steps: preparation, incubation, illumination, and verification (15:162). In the rush to accomplish, it is sometimes forgotten that an important element in incubation is *time*—it takes time to prepare, to hatch, to comprehend and test an idea. Students would do well to take five or ten minutes to think back over the material they have just read, instead of making the typical response of slamming the book shut, saying, "Thank goodness, that's over with!" and rushing off to the next activity. By utilizing just such minor opportunities the difference between mental efficiency and mental incompetence is established.

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[6] Mursell, *op. cit.,* p. 132.
[7] Aldous Huxley, "The Perils of Reading," *The Reader's Digest,* **34**:back cover

Using Emotion as an Aid to Mental Efficiency

It was pointed out earlier that for man to feel and act is relatively easy but for him to think is difficult. This is not equivalent to saying that emotion must be eliminated if mental efficiency is to be achieved, although some emotions are detrimental. The drive to solve problems, to gather data, to keep at a job are emotions which should be cultivated. Nobel-prize winner A. H. Compton believes that the decision to do something about a problem is the essence of creativity (89). A tolerance for the viewpoints of others, for conflicting data, for distasteful fact is also a valuable emotion. The open-mindedness of the expert problem solver is a desirable attribute which can be set over against the emotions of fear, jealousy, and suspicion.

The question is immediately asked, "How are these emotions of drive, tolerance, and curiosity to be developed?" If you were fortunate, you acquired them through the example and encouragement of your parents, brothers and sisters, playmates, teachers, and others who conditioned you in early years. If you still need to develop them, the first step is to realize their importance. You can seek such realization by reading, by associating with those who have drive and tolerance, and by *acting as though* these are desirable traits. Deliberately search out views that contrast with your own, and attempt to see their valid aspects, pretend that you really are curious about the life of Caesar or the life of the amoeba.

Pretending an interest will tend to produce the success which encourages additional activity in the same direction. Drive contributes to more drive and tolerance to more tolerance. The reciprocal relationship leads one to wonder where the first bit of drive originates. For *you*, it can start right here with your acceptance of the idea that you can capitalize on the impetus received from the reading of these words.

However, there are emotions which so handicap mental efficiency that some of the people who are controlled by them find it impossible to think straight and to act effectively. Despair and feelings of futility prevent a person's thinking about, and working for, the improvement of a situation. An antidote for these emotions is to keep in good physical health, to adopt an aggressive attitude of attack upon problems, and to realize the inevitability of both change and disappointment.

Another detrimental emotion, which is easily acquired through contagion and which prevents straight-line thinking, is prejudice. It prevents anyone's viewing objectively many of the situations in which he may

become involved. It sidetracks the opportunity of capitalizing on the wisdom of others. It makes us more likely to accept erroneous beliefs as truths and, consequently, leads to an unbalanced conclusion or generalization.

Emotional attachment to symbols is closely related to the concept of prejudice. Along with the facts of life that we pick up through daily contacts and personal experience, we absorb uncritically an attachment to symbols. This includes not only words but figures and pictures, for example, the swastika, the eagle, the fasces, the triangle and the letter "G," and the maple leaf. We may think of the swastika as a symbol of selfishness, aggression, and intolerance; of the eagle as a symbol of justice, strength, and unity. It must be remembered that these symbols are not causes of the way persons act in a society. Individuals are blameworthy or respectable in terms of their actions, not in terms of the symbols that are often associated with them.

Mental Set as a Factor in Efficiency

Mental set may be defined as the readiness or tendency of an organism to act in a certain way. A rabbit hunter, having a mental set for rabbits, may often see other objects—rocks, stumps, and uneven clumps of earth—as rabbits. Mental set is partially responsible for the shooting of so many deer hunters every fall. A person expecting an evening caller may, because of his mental set, momentarily interpret the telephone bell to be the doorbell. The influence of set may be illustrated in the puzzle indicated in Figure 14.

<center>

X   X   X

X   X   X

X   X   X

</center>
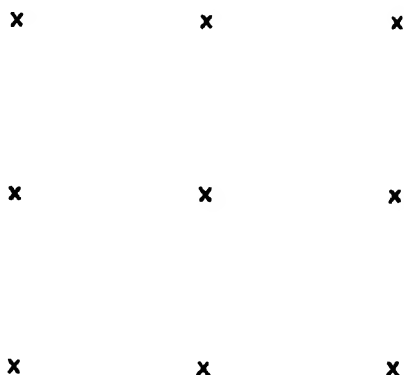
Fig. 14 Join the nine x's with four straight lines without lifting the pencil. Try it before reading the text.

The solution of the puzzle will seem impossible if your mental set is such that the lines you draw are not longer than the distance comprehended by any three xs in a row. Change your mental set to include drawing lines longer than the distance between the xs on any corners. The puzzle indicates that one's mental set may be either harmful or helpful in the solution of problems.

Set is a handicap to one who closes his mind to such an extent that some factors are eliminated from consideration. Thus, in the problem of individual social adjustment, a student could not get very far if he were to search for causal factors of maladjustment only in the reactions of others and in the opportunities for social participation provided by the school. As soon as a person is willing to include among his data the supposition that he himself is a causal factor in the situation, he will come closer to a realization of what should be done for improvement. If in your daily classwork your mental set consists of the attitude that the "professor does not know his stuff," that the requirement of a particular course is unreasonable, or that the study can mean nothing to you personally, you will have difficulty in learning what is being studied.

When it is realized that mental set can be either a liability or an asset to intellectual efficiency, the kind of set that will facilitate clear thinking can be sought for and adopted. First of all, it might be well to court the mental set that conditions can be improved. This will encourage the aggressive work needed in seeking information, trying out hypotheses, and constructing generalizations. Another kind of set to be fostered is that it takes work to get things done. This, we have seen, is one of the advantages of a detailed time schedule. If one has planned to study history on a certain day at a certain hour, it is easier to get started on the work involved. Indeed, it is even irritating to be interrupted. If the work is unpleasant or difficult, the mental set that "it shall be done" helps to overcome the inertia of inactivity.

Capitalizing on Group Wisdom

One has but to take part in committee work to realize the value of pooled wisdom. Going into a committee meeting, you have probably carried rather definite views as the result of study and experience. But as you present the views to the group, they undergo modifications which result in a strengthening of ideas—by virtue of the number of situations in which various persons anticipate the operation of the plan. Presently

a mature conclusion is achieved which receives the sanction of a majority of, sometimes all, the committee.

There are two ways in which you can capitalize on the factor of group wisdom. One is actively to seek the advice, opinion, and view of other people regarding situations that you have encountered. This need not take place formally in the presence of a committee but can be carried on through several different meetings with single individuals. The other way to utilize pooled wisdom is to present your problem to a formal group and have the members voice their views, both of your problem and of the contributions made to its solution by others in the group.

It is faith in the validity of pooled wisdom that constitutes the strength of our democratic system. True, the process is slow, sometimes even cumbersome, but the outcome has consistently indicated the superiority of shared conclusions over the single-bias decisions of a dictator.

Several generalizations that can be used to produce maximum effectiveness in securing group wisdom are given below.

1. The meeting should be concerned with problems which beset all members of the group. (Awareness of problems.)

2. Each participant should come prepared to make a contribution to the problem. (Thinking is based on information.)

3. Responsibility for conduct of the meeting should be shared by several leaders. (Group wisdom.)

4. There should be a review of purposes and objectives before the members begin to deal with details. (Problems should be clearly stated.)

5. The group should be small enough to allow everyone a chance for expression. Break up a large group into subgroups if necessary. (Variety of data.)

6. Participants must be concerned with getting ideas rather than with getting ideas across. (Prejudices versus open-mindedness.)

7. Time must be allowed for the maturation of ideas. (A period of incubation is helpful.)

8. There must be an attempt to carry into action the conclusions and recommendations at which the group arrives. (Test the hypotheses.)

The Role of Work in Efficiency

Much of the difficulty in achieving mental health would be overcome if somehow the point could be made emphatically enough to persuade everyone that work is essential to accomplishment, efficiency, happiness, and harmony. This thought has been given recurring emphasis through-

out the entire book, but it merits special attention in connection with the topic of mental efficiency. "Genius is five per cent inspiration and ninety-five per cent perspiration" is not only a motto but also a basic truth. The building of a solid foundation in any line of activity requires work in the form of study. practice, and application in real situations. It takes work to gather data, test hypotheses, and apply results. No youth can afford to neglect the building of work habits that will facilitate his attack on problems. This is just as true of the person outside school as it is of the person in school who desires to make the best of his potentialities.

One of the charms of American youth is its unbounded ambition and optimism. One of its less attractive features is its failure to give any thought to the effort that must be put into the attainment of their aims. . . . One of the points that has not received the attention that it merits . . . is that little is achieved in life without devoted effort and hard work.[8]

MENTAL EFFICIENCY–ILLUSTRATIVE EXAMPLES
Using the Steps in Problem Solving

Citing an example of problem solving in an actual situation may have certain advantages, but there is also a danger that one may not look beyond the specific to the wider applications which have just been described. However, this danger may be overcome by your making analyses of other situations, as an exercise, in somewhat the manner described in the following paragraphs:

Howard M. had asked for an appointment and, when he appeared at the office, stated that he was worried about his school progress but did not know what he could do to improve the situation. He was asked such questions as "What are your grades?" "Which subjects are giving you difficulty?" "Have you any additional worries?" But none of these seemed to provide a clue Howard had recognized a problem, but it was not definite enough to be clearly defined.

He was asked to read some references on methods of study, and on hour was set when he was to report back. When he returned, he had gathered information about the necessity for good reading skills, the value of vocabulary development, the applied time schedule, and the merit of stating objectives clearly.

The information he had gathered enabled him to make a guess as to the cause of, and the solution for, his problem. He decided that his

[8] I. L. Kandel, "The Immature Mind," editorial, *School and Society.* **70:218**

difficulty was lack of reading skill. A few more questions were asked: "How long does it take to read thirty pages?" "Do you do any recreational reading?" "Are your most difficult courses ones which depend heavily on reading?" There seemed to be no indication from the answers that his reading was deficient. Next he was given standardized tests in both reading and vocabulary, in which he ranked in the upper centiles for college students. Howard had taken two more steps in problem solving—formulating and testing a hypothesis. The test (it cannot always be a written one) indicated that the hypothesis was invalid.

Howard next looked more carefully at his data and finally concluded that scheduling his classes by days and hours did not constitute a sufficiently detailed time schedule. His hypothesis now amounted to "The cause of my academic problem is unplanned time; class time is automatically scheduled, but study time also should be regulated definitely." The test of this hypothesis was to make a more complete time schedule and try it out for a period of days. This he did and shortly afterward reported that at least he was more confident of his classwork and felt that he was doing better. Results at the end of the term showed some, though admittedly not spectacular, positive improvement, in the form of higher grades.

Howard may have had no need for a generalization, but it might have been stated something like this: "Investigations and experiments show that reading, vocabulary, and a time schedule are important elements in effective study. If any of my classmates have academic difficulty, they should immediately investigate these factors."

The steps taken in problem solving are inseparably related. As the thinker, Howard, for example, is formulating hypotheses as he gathers information. He may be making a hypothesis at the same time that he is recognizing and defining his problem. He may use the test of the hypothesis as another means of gathering information. Finally, the generalizations will in many cases remain the same as the original hypothesis. Moreover, for a specific problem a generalization may be unnecessary, but generalizations usually will be of value in resolving future perplexities.

Analyzing Propaganda

Contemporary life constantly surrounds us with evidence that many advertisers, politicians, and rabble rousers are attempting to produce a

mental set favorable to the acceptance of their particular products or ideas. The favorite technique of such specialists is called "propaganda." In our country, where action is free and direction is a matter of choice, it is especially worthwhile to be able to recognize the techniques that are in widespread use. If our decisions are to be sound, if our actions are to be effective, we must be able to distinguish the true from the false, the fundamental from the ornamental. Persons who are aiming at mental health must be able to evaluate propaganda so their actions will bring about the highest possible degree of adjustment. This is particularly true when, as so frequently happens, specialists seek to bring about decisions which will be of value to themselves rather than of broad social benefit. A discussion of propaganda, then, has its fitting place in a consideration of personal adjustment.

Propaganda may be defined as the expression of emotional appeals and distorted or suppressed facts which are designed to influence opinions and actions of others in predetermined directions. There are both good and bad propagandas (94·316), and the intellectually effective person must be able to evaluate them. Clyde R. Miller, founder of the Institute for Propaganda Analysis lists seven (outlined below) common devices employed by propagandists. Analysis of these techniques and devices will serve to illustrate the steps in thinking, as well as to emphasize the importance of language, information, and emotion in clear thinking.

Name Calling. By means of this device the propagandist tries to influence people to think in a certain way regarding some nation, race, or policy. To achieve this end, he applies to that nation, race, or policy a name which carries unpleasant associations. An appeal to basic convictions which arouse unpleasant responses will ordinarily call forth from the people the desired response, unless they are on their guard and do not allow emotion to gain control over the thought processes. In wartime, the soldiers of the opposing side are labeled "murderers." In politics, a person who does not agree with the way things are being done is declared to be a radical or an anarchist. Other words that have been colored by unpleasant connotations are Jew, Red, communist, fascist, Jap, and nigger.[9]

Glittering Generalities This technique involves the association of persons or ideas with virtue words. Fundamental meanings are covered by

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[9] An analysis of some words which create bad feelings may be found in Margaret M. Heaton, *Feelings Are Facts*, New York: National Conference of Christians and Jews,

color words such as truth, beauty, motherhood, freedom, equality, and patriotism. Employing these words tends to lead one to accept that which might otherwise be unacceptable if the unvarnished truth were known.

The Device of Transfer. "Here the propagandist would transfer the prestige and the sanction and the authority of some institution we respect, like the state or the university or the Church, to some cause he would have us respect. Or it works in reverse." [10] For example, in the First World War the Germans had a motto *"Gott mit uns,"* and in the Second World War the British slogan was "For God, for King and Country"—each enlisting the Deity on its own side. Symbols and cartoons are common instruments of the device of transfer. Cartoons of Liberty, Uncle Sam, and Justice are used to depict action of the type the propagandist would have men pursue. The device of transfer is frequently used in the field of advertising, where the picture of a pretty girl suggests pleasant associations with a particular product—almost any product—although the associations are sometimes quite out of keeping with the product itself.

The Testimonial Technique. This device, widely used in advertising as well as in political and social fields, uses a famous character who, it is testified, endorses some product or action. Familiar examples are the endorsements of breakfast foods by professional baseball players and of cigarettes by noted singers. The implication is that if such personages would approve of a given product the article must be all right. If some prominent person approves of a political project, it seems that he must have good reason for his belief, and his prestige clinches the decision. Thus, it is made to appear that people who are supposedly less intimately acquainted with the thing being endorsed would do well to follow the lead of the notable person who is quoted.

The Plain-folks Device. This device is particularly appealing because of the apparent intention that the program proposed is to be of ultimate benefit to the masses of the people. The propagandist identifies himself or his program with the plain folk. Speeches, articles, and books make it appear that the farmer, the laborer, the man-on-the-street are the beneficiaries of the proposed program. Political candidates wearing overalls, fishing in old clothes, running a tractor, or kissing babies are enlisting support by demonstrating that they are "just another one of the boys."

The Card-stacking Device. Just as the crooked gambler stacks the cards so that his opponent will be dealt losers and he will be dealt winners, the

[10] Clyde R. Miller and Louis Minsky, "Propaganda—Good and Bad for Democracy," *Survey Graphic,* 28:707,

piopagandist stacks his arguments and "facts" so that the truth will not be perceived. This stacking may be outright misrepresentation or minor distortion and the use of innuendo. Card stacking is difficult to detect, because the gifted propagandist (quite like the deft gambler) has put on a naive front, consisting of the most plausible untruths In this, as in the other devices, the propagandist does not want the people he is trying to sway to be aware of the fact that there is another side to the question involved So he makes a point of presenting only the elements that he wishes to have examined

The Band-wagon Technique The appeal voiced in this technique is intended to get everyone to follow the crowd Do not (it seems to say) make yourself conspicuous by doing things differently from the way your neighbors do them. The propagandist advertises the fact that everyone else is "doing it" and implies that only the "piker" will refrain from following the leader He makes an appeal to the fundamental desire of mankind for the security that is afforded by conformity

As with so many other aspects of personal adjustment, there are no simple ways of avoiding the subtle and carefully planned approaches of the propagandist There are however the slow but effective antidotes.

Perhaps education does broaden one's vision and make it less likely that he will be misled by one-sided presentations Being aware of propagandistic devices enables one better to guard against them   perhaps the best kind of counterpropaganda is a social and economic system which people feel provides them with opportunities for satisfying their basic needs When men are desperate, finding it difficult to think straight they turn to desperate and meretricious, measures [11]

Another major defense against propaganda techniques is the use of problem solving Recognize the problem, search for facts, formulate hypotheses, propose tentative solutions, and generalize the results Ask questions. Who employs the devices? What are his motives? Whom does he represent? What would be the result of following his suggestions? Analyze the role of emotion Is there lavish use of color words? Is the device of transfer used? Is the one who endorses really an authority in the area concerned? Are both the pros and cons of a proposition stated? Remember that most propositions have at least two sides There are good, bad, worse, and better people in every race, nationality, and religion The operation of crowd psychology tends to cause one to lose his individuality

[11] Harry Ruja, *Psychology for Life,* New York: McGraw-Hill Book Company, Inc.,

and sense of responsibility. We must delay getting on the band wagon and use the period ol delay for applying the steps in thinking.

THINKING, WISDOM, AND MENTAL HEALTH

There are many levels of thinking. It takes a child only a moment to decide that the way to get a long stick through a doorway is to turn it lengthwise. A much more complicated kind of thinking is needed for dealing effectively with such a problem as the reduction of delinquency. The difference between the solutions of these two problems lies in the requirement for deeper reflection and wider research in the second problem. Besides, more time must be given to fitting the various data into a coherent and unified pattern. When the thinking is based upon the extended gathering of data and upon deliberate reflection, wisdom in behavior will be more likely to be attained.

Thinking Must Be Directed or Indirected

It was once believed that the mind could be sharpened or improved through difficult exercise. This theory—called mental discipline—has now been discarded, and difficult schoolwork (languages and mathematics), chess playing, and memorizing must today be justified on grounds other than disciplinary values. School subjects must now be warranted in terms of their transfer value, i.e., their use in solving other, related problems. Transfer can be either on the basis of usable knowledge or techniques for solving problems. Thinking is of value when it bears relationships to some aspect of life—when is it used operationally. The ability to use, discerningly and pertinently, facts and methods which bear on the many problems of adjustment is called "wisdom."

If thinking is to be used operationally, it must have transfer value. It must be directed toward the solution of a practical problem. Wisdom is much more than the mastery of facts; it involves their intelligent application. This point can be illustrated by means of a case of rationalization. Many people feel that the making of "small talk" at a tea given in honor of some dignitary is boring or even frustrating. They think that it will be just a little easier if they become somewhat more relaxed through the aid of a stiff cocktail or two—even three—for greater relaxation. They use facts to justify their plan of action. Liquor in moderate amounts does no permanent harm to the body; it tends to release social tensions; people do not become alcoholics because of an occasional drink or two; there is

no need to be ponderously intelligent at a tea; ready humor may be even more civilized than subtle wit. So they go on calling to mind arguments to support their position. It is a type of thinking, but whether the facts selected and used to justify the conduct are indicative of wisdom would be vigorously questioned by many. There are other ways besides the selective marshaling of facts for employing thinking without arriving at wisdom. One is to use as evidence pseudo reasons, statements which appear to be true but which on analysis are found to be unreliable. Notions concerning unique racial characteristics are in this class.

A step toward wisdom is to develop the habit of criticizing the sources of information. The story is told of a schoolboy who, unprepared with his lesson answered the teacher's question "What color is the ocean?" with the word "Pink." When corrected, he argued, asking whether any of the pupils in the room had seen the ocean. No one had. Had the teacher seen the ocean? She had not. How did she know the ocean was not pink? The book said so. How do we know the writer had seen the ocean? The case seems absurd, but many books are written which give misleading and even incorrect information. As a matter of fact, the ocean has many different colors, and even on occasion (because of the concentrated pres-ence of certain plankton) has been reported to be pink.

The author has a book called *Character from Heads and Faces*, which is crammed with well-written misinformation. Advertising often employs misleading and carefully suggestive statements. Many slogans and mottoes are erroneous. All this adds up to the conclusion that a part of wis-dom lies in examining the sources of our data. Such a process of thinking is quite as much a matter of attitude as it is a technique of procedure.

Wisdom Involves Practice in the Use of Knowledge

Modern school practice emphasizes the need for giving students prac-tice in the use of knowledge. This is done by having them work on "real" problems—problems which have significance to them in some rather per-sonal and direct manner. Instead of having children study the topic "epidemics," pupils investigate Mary's six-weeks' absence from school and corroborate by library research the symptoms of the epidemic. Instead of teaching a course in civics, teachers may encourage students to engage in some community project, such as the building of a playground or the establishment of a teen-age recreation spot. In carrying out these projects, they get acquainted with the executive, legislative, and judicial aspects

of government. Facts are not undervalued, but they are studied in context and are used in an operational milieu.

Many schools and colleges are encouraging such practice in the use of knowledge by installing schoolwork programs, where the student spends part of his time on the job and part of his time in school. Knowledge is thus acquired functionally, it is sought for the purpose of solving some specific problem, not just with the object of producing an educated person. This is not to be interpreted as a plea for the elimination of text-books or courses of study. But it is an argument against the acquiring of facts solely for the purpose of passing an examination. It condemns the process of memorizing merely because an assignment has been made. There are, probably, too many people who have knowledge but who have little wisdom.

Wisdom Requires Evaluation and Insight

Wisdom goes beyond the mere gathering of data, but the preparation aspect should not be neglected. There must be preparation for thinking and wisdom in the form of experience and study. What appears to be wisdom may, like good thinking, be the result of a person's having had wide experience, so that he has an abundance of tested information on which to base activities. He should read and study. He must travel and observe. He must examine and evaluate things in his selected field very closely and carefully. He should be acquainted with the interrelationships existing between his field and others. He should talk with others about his observation of these relationships. He should supplement his academic training by direct experience with facts and ideas.

Time, as well as information, is needed for the acquiring of insight, the incubation of our ideas requires time. Data must be "mulled over," some of them to be discarded, some to be modified, and others to be fitted into the proper places. The time element allows for this sorting, discard-ing, modification, and accepting to take place. It would be very much to the individual's advantage to take just a few more moments to reflect on what he has experienced and see how the ideas presented fit together and how they accord with his own experience. It would be wise to seek insight by asking, "What new information have I gained?" "How can these ideas be used?" "Does this follow logically from what I read yesterday?" The person who does this will find that the planned period for weighing ideas pays larger dividends than any other equal period of time devoted to study.

Wisdom the Result of Study, Experience, Evaluation, and Insight

Wisdom is the outcome of (1) the acquisition of information, (2) the correlation of insight with direct experience, (3) the evaluation of knowledge in the light of a specific goal, and (4) the fitting of all these into a pattern which accords with the total milieu of the individual. Wisdom, the pertinent and successful application of the products and processes of thinking, is a difficult but desirable goal. It requires the expenditure of time, energy, and intelligence. It may be that, as individuals, we cannot increase our intelligence, but we can make good use of what we have by adopting sound procedures in thinking, with the attainable hope that we shall achieve wisdom at our particular intellectual level.

Many investigations confirm the fact that although adults may have passed their peak in sheer learning ability, they are still the ones who are the leaders in educational, political, and business thought. This is a clear indication of the cumulative nature of wisdom. Older persons are the ones who can evaluate novel situations, make innovations, and figure alternatives—because of the knowledge they have accumulated. Research data which show that the peak of intelligence is reached in the middle twenties may be discouraging to those who are nearing that age or are older. However, it is encouraging to know that the vigorous use of intelligence may actually result in improved functioning. This is the result of accumulating wisdom, exercising rational processes, and utilizing past experience so that constantly improving adjustment is the result. Both young and old should realize that competence is gained slowly but steadily by acquiring the knowledges which are requisite to good thinking.

SUMMARY

Individuals who seek to improve their personal adjustment must devote a part of their attention to improving their mental efficiency through good thinking, because thinking is a means of increasing the behavior variability which tends to promote efficient, harmonious, and happy living. The use of slogans and catch phrases, though temptingly convenient, is not a fit substitute for problem solving.

The difference between impulsive and conditioned responses and clear thinking is one of degree but, nevertheless, a significant one. Clear thinking demands the recognition and acceptance of a problem. Next, one must

gather information—answers must always be found in the data assembled. Next, or perhaps simultaneously, hypotheses are formed through the sifting and evaluating of facts. Hypotheses are tested both mentally and empirically, and finally the answer is expanded in terms of a generalization.

Besides the steps involved in thinking there are other aids to mental efficiency. The mastery of language, a precise vocabulary to understand and express slight nuances of meaning, can hardly be overemphasized. Taking notes to capture evanescent ideas is a simple but effective device. Taking time to reflect is essential. Emotion can be advantageously employed in the form of drive, and persistence, or it can be a handicap in the shape of prejudice or devotion to symbols. Capitalizing on the pooled wisdom of many persons helps to keep the data for thinking in proper perspective. Finally, one must accept the fact that mental efficiency is achieved only through willing, serious, hard (though not compulsive) work.

An example of improving adjustment through mental efficiency is afforded in the analysis of propaganda. The problem must be recognized as one affecting all persons, knowledge of the techniques is helpful, questions (hypotheses) should be formulated which test the validity of the proffered data, and conclusions must be drawn, if we are to avoid the negative results of some propagandas

The desirable outcome of learning and thinking, particularly from the standpoint of mental hygiene, is to acquire wisdom. Wisdom involves the functional application of information, it requires study and experience, based on a willingness to change the good for the better. Above all, wisdom is dependent upon the cultivation of patience, which will allow time for the process of incubation. Another step toward better personal adjustment is taken when we accept the idea that gathering, assimilating, and applying knowledge fosters wisdom.

TEST YOUR COMPREHENSION OF THE CHAPTER

Decide whether the following statements are true, false, or questionable, and check with the content of the chapter or compare with others who have studied the material.

1. If a person knows the conditions of good thinking, he will make a more effective adjustment to obstacles he encounters.

2. The main reason why it is so hard to define thinking is that thinking occurs on many levels of complexity.

3. Tension tolerance may be increased by developing the attitude that problems should be welcomed as opportunities for growth.

4. Most questions can be analyzed into such terms that the answers will be in terms of "yes" or "no"

5. Preparation for thinking consists in the thinker's recognition of the problem and his acceptance of it

6. Adequate language descriptions, or ability to make such descriptions, actually increase the power of perception.

7. Incubation is a passive process in which the individual waits for his information to arrange itself in his mind.

8. A highly developed vocabulary adds to behavior variability just as surely as does organic development.

9 The maturation of ideas takes place sometimes without planned periods for concentration and reflection.

10. One can assume the attitude of being interested, even if he sees no value in a particular activity

11. The main advantage of pooling ideas is due to the fact that the majority is always right.

12. In analysis of propaganda, the speaker or the writer should be studied, as well as his words.

13. When a strike is called on a batter from your home team, you are likely to think it is a ball because of the same factors which operate in the band-wagon technique.

14. There would be less discouragement on the part of college youth if they would realize that steady growth can ultimately result in superior competence.

15. Intellectual efficiency is a term which can be used as a synonym for problem solving

SUGGESTED READINGS

Dewey, John, *How We Think*, Boston: D. C. Heath and Company, 1910. 244 pp.

    This book is considered a classic in its field. Steps in the complete thought act are explained and analyzed. Kinds of thinking and conditions which improve the processes are indicated. The role of language in training thought receives major consideration

Mursell, James L., *Using Your Mind Effectively*, New York: McGraw-Hill Book Company, Inc.

    This highly readable book is primarily concerned with mental efficiency as applied to academic success, but the final chapter, "Creative Thinking," shows how the procedures discussed can be applied to all problems of life.

Overstreet, Harry A., and Bonaro Overstreet, *The Mind Alive*, New York: W. W. Norton & Company, Inc.

    The authors show how better mental health can be achieved through the acceptance and tackling of problems Conflict, fear, emotion, and faith are related to the achievement of greater mental efficiency. Emphasis is on keeping the mind alive through the aggressive and objective handling of everyday problems

Seashore, Robert H., and A C. Van Dusen, *How to Solve Your Problems*, Chicago: Science Research Associates,

    Everyone has problems. Some are puzzled about school, others about the future, getting along with others, themselves, and their health. Steps in problem solving are used to outline a technique for thinking. Where to get help and the need for continued growth are discussed.

CHAPTER 7 *Psychological Satisfactions*

The fulfillment of human needs, or an approach to their fulfillment, is the means of achieving psychological satisfactions. People who are mentally healthy achieve satisfactions in the conduct of their lives, while those who are mentally unhealthy lack appropriate fulfillment. On the basis of these observations, philosophers and psychologists have drawn up extended lists of fundamental psychological and physiological needs that must be satisfied if man is to achieve a happy and efficient life. These fundamental needs are assumed to be motivating forces in the activity of the organism, which, when satisfied, become sources of satisfactions. Needs, when unsatisfied, become sources of tension, conflict, and frustration. The search for satisfaction of fundamental needs is what motivates our conduct.

Those who understand the nature of needs can more intelligently engage in activities which will tend to fulfill those needs They can avoid activities which do not harmonize with the successful pursuit of satisfactions. The chances of living a more harmonious and efficient life are, therefore, increased by an understanding of fundamental needs and the means whereby they can be satisfied or approach satisfaction.

SATISFACTIONS ARE ROOTED IN MOTIVES
The Nature of Needs

A need is something urgently requisite—a condition needing supply or relief. Psychological needs fit this definition. Without the satisfaction, or approach to satisfaction, of needs the individual cannot live. People frequently die because their physiological needs for water, food, rest, and freedom from injury are not fulfilled. Babies and adults can and do die because they are not loved. Persons may not physically die because they

171

lack status, but without some status their effective life ceases. They exist as diseased, distorted, dwarfed individuals and may constitute a menace to society. Some degree of fulfillment of needs is essential, urgently requisite, to a healthy, complete, and satisfactory adjustment to the demands of life.

Motives

Motives are drives to action. They indicate an upset condition of the organism—a state of tension. When the tension is reduced, satisfaction results, at least temporarily. Satisfaction is the result of successful (tension-reducing) activity that stems from motives.

What causes man to act when and as he does? The answers are many and varied, because man is so complex an organism. Because some people ascribe activity to one thing and some ascribe it to another, conduct has been explained on the basis of instinct, tensions, needs, desires, wishes, or wants—all of which are drives to, or sources of, activity.

Fundamentally these drives have certain similarities. There are several definitions of "instinct." The word may refer to an inherited behavior pattern, or it may be considered as only a drive to such behavior, without the exact behavior's being predetermined. The concept of instinct is not widely accepted today by most psychologists because of its indefinite meaning and because other, more exact, explanations can be used. One concept replacing the old-fashioned "instinct" is "tension." Thus, instead of being spoken of as a "sex instinct," the conduct which arises from this motive is said to be generated by tension occasioned by activity of the gonad glands—a more definite and less mysterious explanation. Tension indicates that an inner state of disequilibrium exists, that glands have become active and that muscles are ready to act. *Needs* result from tensions. A person may need rest because his muscles are tense from the accumulation of the products of fatigue. He may need food when his organs give rise to the sensation of hunger. He may need companionship because he is tired of being alone. The word "desire" implies an awareness of the existence of needs. It may be that needs are more essential than desires, but desires arise from the individual's feeling that he has a need—which may at times become a strong drive to conduct. A person may not *need* a college education, but he desires it and works hard to obtain it. "Wishes" and "wants" are other words conveying the idea that a person is not completely satisfied with existing conditions. A wish is a desire for something not within immediate grasp.

Regardless of the particular description of motives that may be used, satisfaction comes as the result of the attainment of the goal toward which the motive is directed. This is illustrated when people release their breath after being assured that the hero of a story has been able to swim to the bank of a rushing river. Athletes relate that they feel a reduction of tension when the whistle blows that starts a game. The fulfillment of a need —food, rest or activity, companionship—results in satisfaction to the individual. Desires, while not so powerful as needs, are just as truly sources of satisfaction when they have been accomplished. Wishes, too, are motivating factors that produce a greater or lesser degree of disequilibrium, so that when the wish has been fulfilled, balance is restored and a pleasant feeling results (see Fig. 15.)

As far as the student of mental hygiene is concerned, a listing of various drives will serve to illustrate the great variety of explanations for motivation. Certain of these, which seem to be of more immediate interest, will be selected for more extended discussion.

Table 7–1. Basic Human Drives or Needs as Listed by Various Writers

Thomas [a]	Symonds [b]	Prescott [c]	Trow [d]	Carroll [e]
New experiences	Be with others	Physiological	Bodily activity	Physical security
Security	Gain attention	Social (or status)	Knowledge	Emotional security
Response	For approval	Ego (or integrative)	Sensory enjoyment	Mastery
Recognition	Be a cause		Security	Status
	Mastery		Mastery	
	Maintain self		Service	
	Security			
	Affection			
	Curiosity			

[a] W. I. Thomas, *The Unadjusted Girl*, Boston: Little, Brown & Co.

[b] P. M. Symonds, "Human Drives," *Journal of Educational Psychology,* 25:694

[c] Daniel A. Prescott, *Emotion and the Educative Process,* Washington: American Council of Education,

[d] W. C. Trow, *Educational Psychology*, 2d ed., Boston: Houghton Mifflin Company,

[e] Herbert A. Carroll *in* National Society for the Study of Education, *Mental Health in Education,* 54th Yearbook, part II, Chicago: University of Chicago Press, pp. 61–70.

It is apparent that there is considerable duplication in these lists. The longer lists break down some of the items in the shorter lists into two or

three parts. Differences, if any, are probably due to the varying purposes of the writers and the particular terminology they use. V. T. Thayer, for example, treats these drives to conduct on a somewhat different basis by

(a) State of equilibrium, balance, repose, or satisfaction.

(b) State of disequilibrium created by the pull of a goal – a wish, need, want, desire, etc Tension (shaded area) exists while one is progressing toward the goal

(c) State of disequilibrium created by the pull of a goal, but the path toward the goal is blocked by some obstacle (lack of money, food, companions, skill) Tensions and frustrations are the result

(d) Equilibrium has been regained by the individual's having overcome the obstacle and achieved the goal. Satisfaction (repose) will persist until another goal is accepted.

Fig 15. Schematic representation of tensions

restricting them to the adolescent level, indicating that young people have four large areas of needs: immediate social relationships, wider social relationships, economic relationships, and needs involved in personal living (109:44) Although these are somewhat different from the drives listed in the tabulation, the underlying problems, as far as mental health is concerned, are quite similar. They deserve recognition in a mental hygiene program.

FUNDAMENTAL DRIVES AND MENTAL HEALTH

The Need for Balance

It is not feasible to deal in detail with each of these fundamental drives and with others which might be added if still more writers were cited. Here, discussion will be limited to those which seem to have the most direct bearing on individual mental health. Such an approach is open to criticism, because it is evident that all the drives, as they relate to the attainment of the psychological satisfactions, contribute to mental health. The drives discussed below are the desire for activity, the desire for security, the desire for companionship, the desire for freedom, the desire for accomplishment, the desire for new experiences, the desire for significance (to be recognized as worthy, to be respected and admired), and the desire for affection. These, however, should be considered examples, rather than a complete cataloguing of desires.

It should be borne in mind throughout the discussion that satisfaction is a relative thing. For instance, satisfaction from activity is experienced after a period of rest or inactivity, whereas continuous activity would soon bring dissatisfaction; companionship brings satisfaction after a period of being alone, whereas after some contact with people, a major desire may be to be alone. The need for a balanced variety of activities in the mentally healthy life is thus seen to have a fundamental psychological basis. Balance is also needed because needs do not function in isolation. Approach toward the satisfaction of the need for new experiences also facilitates satisfaction of the need for significance and accomplishment. Hence, a given need is not necessarily neglected when activity shifts to another type, e.g., switching from manual labor to intellectual pursuits. Finally, it should be said that complete satisfaction is not possible; hence, it is more accurate (though cumbersome) to speak of "approach to satisfaction." How far anyone "needs" to go in his approach is a matter of balancing various needs against other..

The Desire for Activity

Old, young, rich, poor, man, and woman—all have the desire to be active. The baby frets when confined in tight clothes or in a small play space. Children run and jump, with no apparent objective except movement. The old often regret that they cannot be more active. Most men dislike having nothing at all to do. These observations lead to the belief

that activity is desirable and that action, frequently for its own sake alone, brings satisfaction.

On the other hand, it is true that babies sometimes lie peacefully for a short time without moving. Children will sit quietly gazing off into space, apparently without any desire for movement. An old person will sit at ease in a favorite rocker hour after hour and apparently enjoy it. The businessman is eager to take a vacation during which he can sit as long as he wishes in his remote camp and merely vegetate. Such observations seem to indicate that human beings revel in inactivity.

This apparent contradiction in desires is somewhat characteristic of the other human drives which are being considered. There is a two-sided aspect of behavior, which seems to make moderation the goal. Man wants neither too much activity nor too much rest. Washburne divides this activity aspect of man's conduct into two parts: the desire for arousal and the desire for repose (117:197 ff.). Arousal involves an opening up or increase of organic activity. Repose indicates a completion or termination of activity. The totality and balance of action and rest—arousal and repose —bring psychological satisfaction. This balancing feature of behavior is what makes the problem of integrating activities a central one in the pursuit of mental health. This is as true for security, companionship, or accomplishment as it is for activity.

Another aspect of satisfaction illustrated by the desire for activity is that the existence of an organ, a capacity, or an ability seems to create a need for the exercise of that organ, capacity, or ability. The fact that we have muscles leads to a desire to use them, just as the possession of a toy leads a child to play, or as a book leads its owner to read. If one can sing well, he probably likes to sing; if he can play a game well, he likes to play it. In short, organs, capacities, and abilities are not only a means for accomplishing, but they are, besides, drives to accomplishment. Likewise, one's ability to make friends, to direct his own actions, or to experience new events inclines him to do those things. Again we see that a variety of activities, which will exercise all, or most of, our organs, capacities, and abilities will result in a closer approach to psychological satisfactions.

Certain implications for personal adjustment arise from the need for activity. One, a variety of pursuits will improve the likelihood that some exercise will be given all our organs and capacities. Two, there must be a balance between action and rest—moderation is essential. Those seeking better adjustment must so distribute their hours that variety, activity, and repose all receive a share of time.

The Desire for Security.

Often security is thought to imply firmness and unchangeableness of surrounding conditions. According to popular belief, a thing is secure when it is fixed and bound. This is not the case in mental hygiene. People do not actually have security just because they have firm beliefs and unchangeable attitudes.

The college student who believes in fundamentalism is likely to have his sense of security threatened when he hears lectures on evolution. The boy from a home where the use of liquor is sternly criticized may feel insecure in certain groups, until he learns to be tolerant of what others do. The athlete conditioned against colored people may feel that his personal worth is diminished by his being a guard next to a Negro tackle, unless his attitudes become changed. In each of these cases, a sense of security can be established only through ability to adjust to new conditions.

Security is not attained through the acquisition of material goods. This is indicated by the accounts of millionaires' feeling a lack of security which may be somewhat akin to that felt by paupers. It is related that in 1923 a group of the world's greatest financiers met at the Edgewater Beach Hotel, Chicago—among them were the presidents of the largest independent steel company, the largest utility company, the New York Stock Exchange, and the Bank of International Settlements. Also present were a member of the President's Cabinet, the greatest wheat speculator, the greatest Wall Street bear, and the head of the world's greatest monopoly. These men controlled more wealth than there was in the United States Treasury. Twenty-five years later these men had demonstrated that they knew how to make money but did not achieve security. Charles Schwab (independent steel company) and Arthur Cutten (wheat) died as bankrupts. Samuel Insull (utility) died penniless and a fugitive from justice. Albert Fall (Cabinet member) was pardoned from prison so he could die at home. Richard Whitney (New York Stock Exchange) served a term in Sing Sing Penitentiary. Jesse Livermore (bear), Leon Frazer (Bank of International Settlements), and Ivar Kreuger (greatest monoply) died as suicides (57).

That security is not assured by the protection of friends and loved ones is evidenced by the fact that an overindulgent parent actually decreases his son's feeling of security by encouraging in him a sense of dependence on his elders (see Fig. 16). The meaning of security may be made clearer by consideration of examples of people who feel insecure. Case workers

cite numerous instances of children of foreign parents who are insecure because at home they are continually in touch with customs which are essentially foreign, while in their outside contacts they have to adapt themselves to American culture. The college student who cannot adjust to academic requirements feels insecure. The young woman who is not a good dancer feels insecure among classmates who dance with skill and
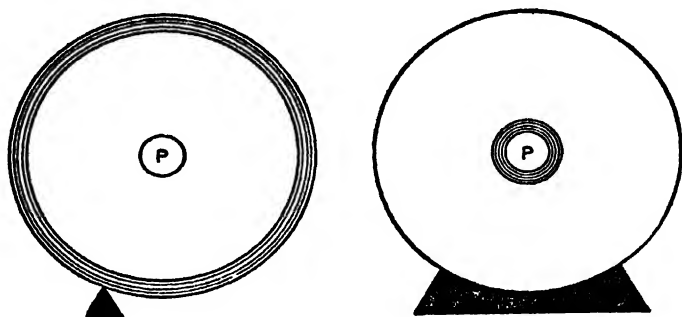
Fig. 16 Schematic representation of varying degrees of security A tenuous security is indicated on the left. The person (*P*) has a strong protecting wall around him—he is "safe" in love, material possessions, and familiarity with his environment, but he is incapable of independence The figure on the right shows a more fundamental security because the person has strength within himself—skill, confidence, intelligence and knowledge—which enables him to make adjustments.

confidence. Finally, there are many who feel insecure because their parents suddenly place responsibility on their shoulders. If the young man who is unexpectedly required to earn his own money feels that his parents no longer care for him, he will probably experience insecurity. It is evident, therefore, that insecurity results from inability to adapt to new situations and also from unwillingness to face problems in an aggressive manner.

One can easily get the idea from reading psychological literature that security is to be found in being loved and accepted by others. No doubt this is an important first requisite—but it is only the beginning. Ultimately a feeling of security must come from the individual's ability to keep upright while his feet are in—to coin a phrase—"the shifting sands of time." This makes it necessary for us to think of security in terms of acquiring knowledge and wisdom, developing skills, and in doing our share of the world's work. Security is gained only when a person faces the truth that situations are constantly changing and that this change demands changes in the individual and in his ways of reacting. That is, when men's

minds are flexible, open to new ways of thinking and doing, they have a chance to adapt themselves to fluctuating conditions. They are then secure. Fixed beliefs are a threat to security because they limit the potentialities for successful adjustment. Perhaps the person who has a fixed belief that he is the emperor of the world enjoys a feeling of security, but this, obviously, is not the kind of security that concerns the normal person. The youth who resorts to fixed means for gaining his wishes and the manufacturer who sticks by previously successful policies of production often find themselves at a loss in competition with those who are more flexible. Security is largely a mental condition. *The person is the center of the problem.* The existence of certain material conditions does not constitute or remove the problem.

It has been shown that security is a relative concept having as its basis the existence of attitudes which are in a state of flux. It is a way of looking at inevitable problems rather than an absence of conflicts and frustrations. One's own sense of security will be enhanced when he accepts his life problems as challenges to be met, not as disasters which must be avoided with as little contact as possible It should be noted here that "there is a very close relationship between the feelings of security and adequacy. If impairment of adequacy feelings is severe enough, the individual feels incompetent to cope with life situations; he feels fearful, alone, unprotected " [1] Friends and financial resources may constitute a very positive contribution to a feeling of security, but in and of themselves they are not synonymous with security. Security is inherent in the individual rather than in optimal external advantage If security as a psychological satisfaction has any synonym, it is to be found among such terms as hopefulness, confidence, plasticity, the ability to act on tentative conclusions, and an eagerness to change as the world moves on. These latter attributes are those which yield the satisfactions that foster mental health. The college student in a new and dynamic society has a good chance to develop the flexibility which will contribute to a growing sense of personal security.

The Desire for Companionship

Some animals—such as buffaloes, prairie dogs, and domesticated sheep —which tend to live in herds, are said to be gregarious. Other animals— such as cats, lions, and bears—seem to prefer living in solitude or in pairs

to associating with others of their kind; they are nongregarious. Whether by virtue of "instinct" or through the conditions of life, man is one of the gregarious animals. The person who lives with others is said to be normal in this respect, whereas the person who prefers unbroken solitude (the hermit, as an extreme example) is considered to be abnormal. Most people feel more comfortable when they are in the company of others and less comfortable when they are alone. That the most severe punishment resorted to in penal institutions is solitary confinement offers sufficient proof of these facts.

Companionship plays an important role in human development at all stages of life. The hours that a child plays in company with his peers expand his life space, give him experience in getting along with others, and help to develop his physical skills. Contact with peers furnishes the main avenue for the adolescent to achieve independence from parents and the gaining of status as an individual (7:218 ff.). Finding a congenial social group is listed as one of the major developmental tasks of adulthood (53:266). In the later years of life the loss of loved ones through death, the preoccupation of sons and daughters with their own adult problems, the decline of physical prowess, and the loss of occupation all serve to make the search for companionship of continuing importance in the satisfaction of fundamental needs (43:91 ff.). Thus, adjustment throughout one's life is conditioned by the capacity for, and skill in the conduct of, companionship

One should discover, early in life, effective means for getting along with his fellow men, so that negative attitudes will not be aroused in others. In fact, one's very survival is dependent upon his successful adaptation to others. As most of the ways of getting a living are in some manner conditioned by the presence of other persons, it follows that individuals are more likely to be frustrated by inability to get along with people than by material obstacles. Perhaps this is one reason why Dale Carnegie's *How to Win Friends and Influence People* has for so long had such extensive circulation. Despite the increasing concentration of population, factors such as ease and speed of transportation, radio, television, movies, and mass spectacles tend to make the development and enjoyment of companionship with others more difficult. It is said, for instance, that conversation is almost a lost art. It is up to individuals to counteract these obstacles to intimate personal contacts.

When suggestions for the cultivation of companionship are made, it must be remembered that the application of a set of rules or procedures

cannot guarantee success. The capacity for companionship is an outcome of growth, the result of social experience. This experience must be derived from social contacts, not out of books. Specifically, men need to make friends, and when friendships are formed, they must be preserved. "He who has a thousand friends has not a friend to spare" is a saying that may be given credence.

In school, students should take part in the available social gatherings and associations. So-called "extracurricular" activities, which are numerous in most collegiate institutions, should have a regular place even in a crowded schedule. Advantage should be taken of social fraternities and dormitory organizations as supplying an opportunity for satisfying the desire for companionship and for developing the social skills which will make the eventual satisfaction of this need more probable This does not imply that seeking companionship should be the sole aim in college. Keep in mind the need for balance.

In seeking satisfaction from companionship do not overlook the value of cultivating a deep friendship with some special one or two persons in whom you have confidence. Share your triumphs and disappointments with them. It is a psychological fact that the telling of your troubles to another person affords release from emotional tension. Relating your difficulties to someone else gives a different, and probably truer, perspective of problems, and that makes the troubles seem easier to bear. Your special friend will be one who can overlook your shortcomings and at the same time assist you in evaluating and overcoming them. But the benefits of such companionship are not all on one side of the ledger. Your friend can receive these same satisfactions from you, and so you will be contributing to his mental health. Thus, from this close companionship you get the double benefit of feeling that you are worthy and have personal significance and of knowing that your altruistic needs are being met.

Contacts with people outside one's immediate social sphere should not be neglected. Since socialization is an outgrowth of experience, the wider a person's social contacts, the better will be his chances of achieving the understanding that is essential to companionship. The fact that understanding plays an effective part in social competence is expressed in the words, "To understand is to forgive." This statement has been extended by some into the larger view that if you understand, it will not be necessary to forgive. Essential to the development of an understanding of our fellow men is the determination to acquire an attitude of sympathy,

respect, good will, and trust in others. One would do well to have these areas of development in mind in considering opportunities for the study of the social sciences.

The desire for companionship and for its satisfaction is closely related to mental health in several ways. We have a drive toward companionship —a capacity—which affords satisfaction when fulfilled. Social competence fosters economic and occupational efficiency because our work is surrounded and conditioned by the existence of others. Companionship can provide rewards, too, in social and political security and improvement, through the achievement of better understanding. Friendships can be rich in personal satisfactions by affording emotional release, by providing an opportunity to love, and by creating a feeling of true significance. The role of companionship in contributing to the discovery of group knowledge and wisdom on all kinds of problem solving should be remembered. Altogether, companionship has much to contribute toward fostering the happier, fuller, more harmonious, and more effective existence which is indicative of mental health.

But companionship has its limitations. Emphasis has been placed on the need for balance. Arousal is a fundamental drive, but so, too, is repose. To balance companionship a person occasionally needs an opportunity to be by himself. He wants a chance to give his problems calm, unbiased consideration. Even those who get much real satisfaction from contact with their associates value having some time to walk, sit, drive, or read and contemplate alone. Being alone may be used as an opportunity for developing oneself.

If we really want to recapture the essence of experiences, if we want to restore color to our faded personalities and vitality to our languid minds, then we must learn to do things, to think things, to *become* someone, alone. For in order to gain from the world of experience and of people what that world has to offer us, we must frequently withdraw from it to find new experiences within ourselves . . . we need . . . that confidence in ourselves and strength from some Power greater than ourselves which can come to us only from our being at times alone.[2]

Erich Fromm has also emphasized this activity-repose opposition in saying:

Productive work, love and thought are possible only if a person can be, when necessary, quiet and alone with himself. To be able to listen to oneself is a pre-

requisite for the ability to listen to others; to be at home with oneself is the necessary condition for relating oneself to others.[3]

The Desire for Independence of Action—Freedom

There is much talk in every generation about the definition and the meaning of "freedom." Individuals so universally desire to act in an unrestricted manner that some psychologists list this as a fundamental need. People, as a rule, resent any resistance offered to the free exercise of their urges and forcibly try to break through the resistance. Outward expression of resentment to thwarting or resistance, however, is not always socially approved; therefore, if freedom is to be realized, it must be defined in social, rather than purely egocentric, terms Freedom, therefore, is distinctly a relative term, and the expression of freedom is determined largely by the conditions which limit that freedom.

In the society in which we live, freedom is pledged to each individual only to the extent that his actions do not interfere with the actions and welfare of other citizens There are actually no such things as "natural rights" except in so far as people are capable of directing themselves so as not to interfere with the welfare of their fellows Consequently, freedom is something that must be won by the exercise of intelligence. It is entirely possible that too much freedom will hamper wholesome personality development.

Discipline, it would seem reduces the individual's freedom of action. Survival invariably depends on standardized behavior and involves curtailment of a theoretical total freedom. On the other hand without such standardization freedom is meaningless. The fact that an individual has been reared in a particular way of life does not rule out the possibility that he continues to possess a power of choice within a definable range of alternatives.[4]

Intelligently directed actions are an indication that a person is facing reality; he does recognize the rights of others. The dormitory resident may feel that his freedom is restricted by "lights-out" rules and by prescribed hours for quiet and study, but rules have been established because there are persons who cannot intelligently govern their freedom. Ideally, the desirable thing would be to have each resident free to come and go as he pleased but, with due recognition of the rights of his fellows, to have quiet for study and sleep. This is what is meant by a "reasonable amount

of independence of action." If there is any term that might be used as a substitute for freedom, it may well be intelligent and considerate behavior.

For the mentally healthy person, then, a distinction must be drawn between freedom and license. Many people, when they talk about freedom, seem to be thinking of license. License means unrestrained liberty of action, abuse of privilege, and disregard of propriety. This concept implies something that goes beyond what we mean by freedom. In short, freedom in one direction should be recognized as implying repression in another, e.g., freedom to enjoy an opera involves the repression of an urge to shout and sing with the performers. We forgo the satisfaction of certain impulses, out of respect for the price paid by others for their tickets. When one recognizes that his fellow men also have privileges, he is living in accord with the realities which characterize a normal life.

Freedom, like security and companionship, is an outcome of a wholesomely growing personality. It develops gradually through the accumulation of social sanctions and restrictions and through the intelligence and knowledge of the individual. As an element in mental health, freedom implies that the person is able to foresee the consequences of his actions, that he considers the welfare of others, and that he observes the restriction of law and custom. Freedom implies a balance between personal liberty and socially approved actions—just as activity demands a balance between rest and exercise—for the mentally healthy person. When anyone has realized and acted upon this truth, he will be well on the road to achieving such satisfactions from freedom as are possible in human society.

The Desire for New Experiences

The person who shuts his eyes to the progress of science, who refuses to change his belief, who resents those things which disturb the repetitious pattern of his life is mentally unhealthy. Men for the most part resent having to work at a monotonous job, and some mental hygienists give as a cause for the increase of mental breakdown the tediousness of tasks which are inherent in mass production. There are those who complain that "nothing ever happens here" and some who go so far as to wish that a catastrophe would afford a change in the even tenor of events. That "variety is the spice of life" is attested to by the proved value of change in methods of presentation by teachers, by diversified elements in a program of entertainment, and by the increased productivity of laborers

who are assigned new tasks, because new experiences give them more enjoyment and more zest for their work. People who have had nervous breakdowns are advised to travel, to vacation in new places, so that they may enjoy novel experiences which will expand their interests and afford different avenues for the expression of their personalities.

Recent emphases in higher education are based upon the fact that mentally healthy persons should have a variety of experiences. For example, instead of training the prospective engineer only in technical courses, schools are seeking a more adequate balance between cultural and technical studies. Architects are trained in such a way that they may have the knowledge of their special subjects that will be sufficient for competent work, but also that they may be prepared to become good citizens. In addition to competence in technical skills the workman must know something of the complexities of the civilization in which he is inextricably involved (36) The college student of mathematics or medicine, especially if he has the mental hygiene view in mind, will seek for fuller experiences in the realms of music, art, and literature. The liberal-arts student should pursue new experiences in the domain of science and of so-called "practical" affairs, such as sociology and political science.[5] While these emphases of college curriculum makers stress wholesome personality development, the basis for the trend lies partially in the satisfaction of natural desires for new experiences.

The place of new experiences in enriching life may be illustrated by the apparent length of a mile. As one walks the dusty road beside a field of wheat stubble, the mile seems to be very long indeed, but the same distance in a strange city, where one continually glances into attractive shop windows, seems to be relatively short. The mile on a stretch of a desert seems longer than the mile along a beautiful mountain stream (the pathway being equally well defined in each place) because of the greater variety accompanying the latter. The richness and beauty of life, and the eagerness and pleasure with which one regards it, is added to by a variety of experiences filling in the minutes as they build up the hours of the day. New experiences lend luster to spaces in life that would be colorless if time were "dragging" along with the repetition of similar experiences day after day.

Anyone who is mentally healthy anticipates and welcomes the new

[5] This does not imply that art is not practical. "Practical" is used in the sense that it relates to those things which are used to earn a livelihood. Actually, art is highly practical from the standpoint of mental health and for some from the standpoint of making a living, as well.

experiences which have come to him or which he has sought. They afford him an increased number of contacts with daily life and provide additional opportunities for him to continue growing and developing. Varied experience increases one's knowledge, so that he is better able to cope successfully with the problems to be solved each day. The continual widening of interests is advised for those who are in the later years of life as an antidote for mental atrophy. Luther Burbank, at seventy-seven years, could not pass a strange plant or a workman using a new tool without stopping to ask questions (50). While it is never too late to develop the inquisitive habit, which leads to new experiences, it will be easier in early life.

In a drab, monotonous life, where can one find new experiences? As is so frequently true in the field of mental hygiene, the answer is found in one's own self. An external change of circumstances would no doubt reduce the difficulty of finding fresh adventure, but such a change is not always easily accomplished. College affords new experiences, but not everyone can go to college, and few can attend year after year. However, merely opening your eyes can reveal amazing pursuits. Take notice, for example, of such ordinary things as your everyday associates and the reactions of your practically unnoticed pets; study the intent look on the faces of shoppers who hustle past; or concentrate upon the noises that are to be perceived, even on a very quiet day, in the woods. Anyone can hunt for new elements in his job, study its relationship to broader lines of activity, and make a game of the tedious phases of his work, if he would enjoy mental health. While this may not be considered strictly new experience, it is a new way of looking at the familiar which endows it with fresh characteristics. If a change of scene or activity is possible, the chance for new experience is greatly enhanced. Travel is generally regarded as a particularly good means of providing for a variety of events. Taking up new hobbies and recreations is recommended as making for increasing happiness and enlarging satisfactions.

It may seem that the desire for new experiences is in conflict with the desire for security. Actually, it is entirely possible to have both new experiences and a feeling of security. In fact, new experiences may afford an avenue for the achieving of security. Security, it has been shown, is the result of having the ability to meet new situations. Novel experiences present an opportunity for developing this skill. The person in mental health is, therefore, one who secures the satisfaction of security by meeting and mastering new experiences.

The Desire for Significance and Recognition

Important among the satisfactions which depend primarily upon other people for their fulfillment is the desire for social recognition. Certainly in our society, normal individuals, both young and old, have an intense craving to be recognized as worthy, to be respected and admired, and—perhaps, most of all—to be regarded as successful. Universally, the healthy person rebels against being avoided, looked down upon, or ignored. The collegiate "snob" stirs up deep resentment. Everyone, in order to be completely happy, wants to feel that there is something he knows or does better than almost anyone else. Even the very young child shows in his response to praise that he likes to be considered an important personage in the household. College boys—and girls too—are likely to resort to exhibitionism and loud talk in an effort to gain attention. They do draw attention to themselves, but not of the kind that they fundamentally desire. The mature man seeks to attract the admiration and approbation of his colleagues and competitors by his demonstrated competencies. Often this factor is considered more potent as a form of motivation than are material possessions, though possessions are often a means to feeling significant.

One must be careful to avoid confusing the symbols of prestige with the genuine bases for significance. From early childhood, symbols of status begin to influence our lives. Children work for grades and gold stars in elementary school. High school pupils seek grades, varsity letters, and the honor roll. College students pursue a high "gradepoint," varsity sweaters, and memberships in honor societies. Not always are these simply accompaniments of real achievement Sometimes they become ends in and of themselves. As an adult a man may work so hard to buy the prestige-giving big car of the latest model, a ranch-style home, and membership in the right clubs that his job as husband and father is neglected. Women may work to become presidents and chairmen in various organizations, not so much from a desire to be of service but as a search for status. Thus, the symbols of prestige are sometimes mistaken for the behaviors that really warrant significance.

The desire for significance needs to be satisfied, since the compensating behavior which is aroused is very frequently antisocial or, at least, socially distasteful. Spoiled children reveal to a marked degree their desire to appear more important than they really feel themselves to be. The desire for recognition sometimes leads to bullying and fighting or to loud argu-

ment. Even crime may have at its roots a misdirected effort to secure recognition. An important aspect in the treatment of delinquents is to see what fundamental needs are not being satisfied. The lack of status, or feeling of not belonging, is often a contributing factor to maladaptations in behavior (72:207). It is likely that you have recently read an account in a newspaper or a magazine of some gunman or holdup man who has smirked before the camera and boasted of being a "big shot." A recent paper carried this quotation from the lips of a sixteen-year-old murderer: "I guess I'm done for. Now I guess I'll go to the electric chair. . . . See that my picture gets on the front page." There were probably many other aspects of mental ill-health in this young man's life, but the misdirected desire for recognition was prominent to the last.

Dishonesty in business may be caused by a man's desire to be successful when he knows that he really is not. Symptoms of this same desire can be noted daily in people who berate and disparage their acquaintances, so that they themselves can appear important and superior by contrast with the lowly individuals depicted in their descriptions.

If properly directed, the desire for significance can be a valuable motivating factor. If it causes one to take his daily tasks seriously so that he will do his best work, it is a commendable source of stimulation. If it leads one to evaluate honestly the wishes and desires of his associates, it becomes a positive factor in mental health. Servile flattery is not a socially acceptable manifestation of the desire for recognition. Simple recognition by his fellows of his real worth is what is desired by the mentally healthy person.

The Desire for Accomplishment

Perhaps this desire is just a corollary of the desire for new experiences and for recognition. However, an individual has a feeling, vague though it may be, that he is in this world for some good reason. Psychologists have called this ongoing tendency by such various names as "teleological drives" and "hormic urges," which mean that something within the organism (as contrasted to external stimulation) motivates conduct. Such action is called "purposive" when it is pursued to resolve organic cravings or to maintain physical equilibrium. When there is a conscious formulation of objectives, the behavior is "purposeful." Either may serve as the basis of the desire for accomplishment. Tensions generated by the urge to activity and accomplishment are reduced by engaging in appropriate behavior which leads to genuine achievement.

New experiences are of value in satisfying the desire for accomplishment, but still more satisfying is the adequate performance of work. A mature individual, to be well-balanced mentally, must have some work or purpose to achieve; and the culmination of this work affords the satisfaction of the desire for accomplishment. Application to one's work serves to bind one to reality by justifying his existence, it sharpens his intellectual and physical capacities, tends to lead toward creative interests, and provides an avenue of catharsis for the frustrating situations in life (118).

It should be incumbent upon the individual to see that the things which he is attempting to accomplish constitute a progressive series of goals. That is, as one goal is reached, or even before, others should be coming into view. The man who is completely satisfied will have no incentive for further growth, and stagnation will ensue. The man without the opportunity to accomplish loses a steadying influence.

It is my thesis and recommendation, however, that our efforts must be devoted to changing this [compulsory retirement] procedure, since work and play are so essential to psychic balance. It is possible that innate physical vitality may allow survival, but life can be added to years only through the perpetuation of play and work activities. I would also surmise that physical survival is fostered by the psychological assist resulting from these activities. In general, I would say that retirement from one's lifelong work is a psychologically unsound idea.[6]

Testimony to the validity of this belief is found in the lives of men who have reached the age of retirement but have not retired and who have continued to be "hale and hearty" as they went on with their daily round of duties, whereas many others have died very shortly after having retired at an even earlier age. Of course, there is no way of knowing that this was due to absence of accomplishment, but at least the theory has been advanced that the cause of the hastening of death was a lack of purpose for living. Consequently, the idea has been advanced that a man should prepare for retirement, just as he had prepared for his work, by setting up new goals in the form of absorbing hobbies and avocations which he can pursue with interest after he drops his regular occupation. Similarly, young people should keep setting up new goals for accomplishment, so that they may keep alive an eager anticipation of the future.

When the nature of the drive to accomplishment is considered, it is small wonder that in institutions for the mentally ill the work cure has been increasingly used in place of the rest cure (in which accomplishment

is less apparent). The person who knows that the desire for accomplishment can be gratified only by the persistent application of energy has discovered a truth that will do much to enhance his mental health. Finally, accomplishment in a particular area should be emphasized to at least the partial exclusion of accomplishment in other areas. The golden mean is again called into play.

The Desire for Affection

An analysis of the literature dealing with the psychoanalytic schools of psychology indicates that human beings need to satisfy the desire to love in order to achieve rich personalities. This view is widely accepted now, regardless of what one's basic psychological viewpoint may be. Psychologists and mental hygienists point out that for a person to have emotional maturity—which is one of the characteristics of mental health—he must be altruistic; that is, he must outgrow the childish characteristic of egocentricity. The need to love and be loved provides a basis for this growth.

Love is one of the bases of social organization. Without love, a fundamental institution of society—the home—would be practically impossible. Love fosters tenderness and concern for other persons, without which civilization would be hopeless indeed. Love makes for vigor and enthusiasm in daily living. Very young children who are deprived of love do not grow mentally, physically, or emotionally so steadily as do children who are loved. Many college students have been found incapable of good work because of emotional blocks stemming from a lack of love. Hence, love is necessary not only from the social standpoint, but also from that of the security and welfare of the individual. Thus, a successful marriage contributes not only to society as a whole but to the mental health of the parties involved, as well. Perhaps it is because of this fact that insurance companies consider a married man a better risk than an unmarried man. His family gives a man more reason for living, and he is presumably more concerned about his own safety and health because he is needed by someone. A home in which love is manifest is making a valuable contribution to the stability of the community and to all the members of the family too.

As has been implied or stated in earlier discussion, control of the emotions is a condition of mental health. Man needs to identify himself with purposes which lie outside his own self. The person whose need for love is satisfied by concentration upon himself is either actually or potentially

maladjusted. Altruism, on the other hand, is a goal of the mentally sound person.

SATISFACTIONS ARE TRANSITORY
Satisfactions Are Based on Moderation

This discussion of drives should not lead the reader to the belief that satisfactions are permanent. A satisfaction, once achieved, ordinarily remains a satisfaction for a comparatively short time and under only certain conditions. This can be illustrated in several ways. A person may enjoy traveling for a while, but if his work requires his traveling all the time, he is likely to become bored by it. Seeing new things, instead of being a novelty, then becomes tiresome. A person may enjoy a walk in the woods, but if he has to walk a great many miles, the pleasure is likely to give place to drudgery. Reading can give great enjoyment, but when it is the only thing that can be done, as in the case of a hospital patient, eventually even the best novel may fail to interest. A pleasant activity becomes less enjoyable if it is pursued too long. Satiation is a threat to genuine psychological satisfaction. The need for moderation and change in behavior, if satisfaction is to be secured, is obvious.

Satisfactions Are Derived from Contrast

The need for contrast may be illustrated by several situations. As a rule, a man likes to have people around him and enjoys their companionship, but occasionally solitude seems to be equally important for him. In fact, some mental hygienists have recommended as a desirable provision for mental health that a person should have a room of his own where he can be completely alone. Again, people want freedom. Yes, but there is comfort at times in having someone else make decisions and give directions. Freedom is apparently most desirable when one does not have it. The story of the young boy in the ultraprogressive school is probably not without basis. He asked the teacher, "Miss X, do we have to do just what we want to do today?" Evidently his desire for freedom was satiated; he wanted some direction. At the same time that people are wanting new experiences, they wish to find something of the old and familiar about them. Such are the paradoxes of human conduct that must be solved by an application of moderation—the golden mean. Satisfactions are at least partially the result of contrast: companionship—solitude, freedom—direction, and activity—rest.

Satisfactions and Progressive Goals

Man is perverse in another respect, and for this he can be thankful. When something has been achieved, it seems to become less desirable. When a student graduates, when he gets a job, when he produces something, he finds less and less satisfaction in what has been achieved as time goes on. It becomes necessary for him to set up new goals. This is fortunate, because it keeps him progressing so as to be in tune with the changing time. Satisfactions are not final; they cannot be when life itself is going forward. Some of the goals we establish should be immediately achievable, but, just as surely, some should be remote. While the satisfaction of achieving is needed, so too is the spur of aspiring beyond one's *present* grasp. The college student who thinks of a college degree as a final goal cannot be considered mentally healthy. The adult who performs his job routinely rather than creatively, quickly becomes outmoded. The older person who basks in contentment is laying the groundwork for more rapid deterioration of mind and body than is necessary. Goals must be progressive and satisfactions must be transitory.

"Achieving" Rather than Achievement of Satisfactions

The statement that satisfactions are transitory does not in any sense mean that they are not real. The satisfaction of the needs, desires, and wishes that have been mentioned in this chapter are all worthy of attention, but they should be thought of in terms of *achieving* rather than achievement. It is necessary to exert a continuing effort to be loved, to achieve, to be significant, to have friends, or to secure bodily activity.

The transitoriness of satisfaction is well illustrated in matrimonial experience. Couples who do not actively seek to preserve romance by doing little acts of kindness and by giving evidences of love are likely to find the glamour of love disappearing. Others have learned to think of their satisfaction from marriage in terms of active companionship. They look for new aspects of enjoyment with their mates. Some think it advantageous to relieve the pressure of being together by having separate vacations, realizing that the joy of being together will be greater when contrasted with their having been separated for a time. More frequently, however, successful marriage partners find that a vacation provides an opportunity for experiencing together some out-of-the-ordinary pursuits which will enrich their common interests and memories. Here, again, as

in all other realms of satisfaction, the need for alternation and balance is illustrated.

The dynamic (rather than static) nature of satisfactions and the relation to mental health of many of the needs discussed above are well summarized in the following words:

> The pupil with a healthy mind is able to solve a problem within his range of capacity by forming an intelligent plan of action and persisting until he has overcome the difficulty. He has a well deserved feeling of confidence that he can overcome obstacles with a minimum of assistance from others. When he is increasingly challenged by a widening range of possibilities in life, he welcomes the chance to test his growing powers by accepting harder and harder assignments. The mentally healthy pupil slowly develops a realistic awareness of his limitation as well . . . he learns to make the most of what he is limited to, and not to spend his life grieving over what he cannot have. Essentially, then mental health is a wholesome philosophy of life which embraces the considerations here mentioned. Fully as important as these considerations, however, is the ability to get along happily with other people. A definition of mental health must be wide enough to include recognition of the importance of adapting one's self efficiently and agreeably to the social group.[7]

In the quotation one can recognize the need for accomplishment, the need for security, the need for activity, and the need for social competence. All these were proposed, at the beginning of the chapter, as needs which are particularly pertinent to the enhancement of the individual's improved mental health.

SUMMARY

Human beings, by virtue of the existence of certain basic drives, are motivated to conduct themselves in such a way as to achieve certain goals. These goals, when reached, result in the reduction of the tension accompanying the drives and bring the individual varying degrees of satisfaction. These satisfactions, in turn, contribute to the mental health of that person.

Some of the drives which must be considered, if psychological satisfactions are to be attained, include the desire for activity, the desire for security, the desire for companionship, the desire for new experiences, the desire for accomplishment, and the desire to love and to be loved. Each of these bears a relationship to the others, and any conflicts between

them must be resolved. Each one is also relative, in the sense that too much or too little of the thing desired would probably be unpalatable. Too much activity, too much companionship, or too much work may make a person dissatisfied. Rest, solitude, play, and responsibility are essential factors in a wholesomely balanced life.

In conclusion, it should be realized that satisfactions are transitory. There is an ongoing aspect of life that must be given recognition. Satisfactions are dynamic rather than static in nature, i.e., there is a need for continuous adjustment, which is as essential to the achievement of psychological satisfactions as it is to the total program of mental hygiene

TEST YOUR COMPREHENSION OF THE CHAPTER

Decide whether the following statements are true, false, or questionable, and check with the content of the chapter or compare with others who have studied the material.

1. "Instinct" and "tension" are considered to be merely different words used to describe the same phenomenon of motivation.

2. While different authorities list different fundamental drives, the main outlines show a considerable amount of duplication

3. A person who manifests no desire for activity, at a given time, would be considered abnormal by mental hygienists

4. One meaning of integration is that the individual must resolve the variable factors in a given drive, i.e., the apparent conflict between the desire for repose and activity, or the desire for companionship and the desire to be alone

5. Probably most of our fundamental drives are explicable on the basis of inherited organic structure

6. The desire for security can be satisfied by the provision of certain material conditions—money, health, and friends.

7. Parents who love their children, give them what they want, protect them from harm, and solve their problems are doing much to satisfy their children's desire for security.

8. One thing that can, without reservation, be called an instinct is the human being's desire for companionship.

9. One good way to develop the capacity for companionship would be to learn how to carry on an interesting conversation.

10. The concept of freedom must necessarily involve the idea that restrictions upon activity must be accepted by the individual.

11. There is no basic conflict between the desire for security and the desire for new experiences.

12. The desire for security and the desire for significance may in reality be aspects of but one fundamental drive

13. A valid criterion for mental health is the degree of satisfaction a person has attained—the better satisfied he is, the better his mental health.

SUGGESTED READINGS

Coleman, James C., *Abnormal Psychology and Modern Life*, Chicago: Scott. Foresman & Company,

Not only does this chapter deal with the fundamental needs which characterize humans as they live in their cultural world, but the discussion is extended to include what happens when these needs fail to be satisfied.

Lehner George F J and Ella A Kube, *The Dynamics of Personal Adjustment*, New York: Prentice-Hall, Inc

Needs are described, in this chapter, in the light of evidence provided by psychological experimentation. The origin and development of drives and needs are described, and their influences on behavior are made clear.

Symonds, Percival M , *The Dynamics of Human Adjustment*, New York: Appleton-Century-Crofts, Inc.

One of the foremost students of human personality describes the psychological bases of the drives which motivate human conduct. The analysis is extensive and inclusive. The chapter is especially to be noted for the analytical definitions of such terms as need, want, desire, urge, impulse, etc

Thorpe, Louis P.. *The Psychology of Mental Health*, New York: The Ronald Press Company,

Basic human needs are presented in terms of their historical formulation. Particular emphasis is placed on the psychoanalytic interpretation of needs. The cyclical occurrence of demands for need satisfaction is described.

CHAPTER 8 *Social Adaptation*

No matter what line of activity one engages in, his success, efficiency, and happiness will be conditioned by his skill in social adaptation. Indeed, social organizations exist so that people may engage in various activities and supplement each other's work. The idea of an individual isolated from society is entirely hypothetical. Mankind long ago learned that personal interests can be better realized through cooperative effort than through individual effort. "Self-realization does not exclusively, or even primarily, aim at developing one's special gifts. The center of the process is the evolution of one's potentialities as a human being; hence it involves—in a central place—the development of one's capacities for good human relations." [1]

The importance of social adaptation is better known than are methods of achieving it. Hence, in the study of individual adjustment the consideration of social functioning is of prime importance. The individual's personality has no meaning apart from his culture. Adjustment of the individual involves first of all learning to conform to the dictates of society (35:25 ff.). Students of mental hygiene must learn productive approaches to more facile human relations.

NATURE AND ROLE OF SOCIAL ADAPTATION
Social Adjustment in a Democracy

In a democratic culture social adaptation is particularly significant, because everyone shares a common destiny. Instead of being mere cogs in

a social machine, as in a totalitarian state, democratic citizens are called upon to think and to help make decisions. Not only must men direct their own lives, but they must show consideration for their fellows.

Successful operation of social groups is largely dependent upon the ability of individual members to make considerate adjustments. To the extent that these are not made, men experience unhappiness, strife, fear, hate, suspicion, jealousy, and other manifestations of mental ill-health. Unhappiness is an evidence that one is not harmoniously and effectively adjusting to his physical or social environment. Strife is indicative of fruitless or misdirected effort. Hate is a barrier which prevents harmonious adjustment between individuals and groups. Suspicion indicates a tendency to withdraw from social contacts, and it frequently precedes serious mental disorders.

Some investigations of social adaptation, in both democratic and totalitarian states, have been made from the standpoint of group behavior —sociology, political science, and cultural anthropology. Other investigations stress individual behavior—psychology, mental hygiene, and ethics. Of course, these two are intimately interdependent. But emphasis on the individual approach is used here because, ultimately, the successful functioning of our society is dependent upon the behavior of its individual components.

The Universality of Social Contacts

From earliest times, the basic group in any society is the living unit called the family. Other primitive types of social groups were clans and tribes. These ultimately developed into states and nations. A perplexing problem of our present time is the inevitability of world interdependence and the need for world cooperation.

A study of the individual, as well as of the human race, forces the conclusion that social contacts are universal. The infant is totally dependent upon adults for the satisfaction of his physical and psychological needs. It is in the family that the basis (but not the final form) of mental health or instability is formed. As the child grows into adolescence, satisfaction of needs is still largely dependent upon adults. Even in adulthood the individual is dependent upon others. Adaptations must be made to bosses, to fellow workmen, to wife or husband, and to those who direct social, economic, and political institutions.

THE BASES OF SOCIABILITY
The Innate Basis of Sociability

The universality of social activity has led some to the conclusion that it has an instinctive basis. In recent years, however, psychologists have more and more questioned the concept of instincts. The word has so many interpretations that it lacks clear and definite meaning. Furthermore, the impossibility of making a sharp distinction between the innate and the learned has added doubt to the usefulness of the word. Many behaviors which at one time were thought to be instincts have turned out, on careful analysis, to be the result of conditioning. Objections to the general concept of instinct lead to questioning the validity of a specific instinct for socialization.

The present consensus regarding the innate basis for socialization is represented in the following:

These basic factors [in socialization] include, among other things, (a) the basic characteristics of protoplasm itself, (b) certain original mental equipment, which comprises the organization of the nervous system, more particularly the cerebral cortex, and (c) certain affective or emotional equipment, which comprises more particularly the ductless glands. In the process of socialization, man acts in the only way in which he is able to act—namely, in accordance with his hereditary equipment, which consists of the foregoing elements and not of a group of instinctive entities.[2]

The Learned Bases of Sociability

It is rather widely agreed that socialization is learned through the cultural experiences of the person. This interpretation makes it easier to explain the variations in conduct observed in different cultures. According to this view, human behavior is influenced by both internal factors which the individual possesses and the environmental factors which surround him.

There is little doubt that the average person could rather easily fit any culture if he were reared from infancy in it. Hence, society could choose the patterns of social adaptation that characterize a desirable pattern and by education could attempt to achieve that goal without feeling hampered by instincts. It is due to this recognized modifiability of mankind that in our culture so much emphasis is placed on education. Each generation

must learn anew the lessons of effective living. It is not necessary to re-peat the errors of the past, since wasteful ways of living can be dropped and newer methods substituted.

This fact is well illustrated in a rather typical clinical case study. Walter J., a nine-year-old boy, was brought to a psychiatrist because his extremely aggressive behavior had caused his mother and teachers so much trouble. He was allowed to work off his tensions by free and vigorous play and by talking with the therapist The real solution to his problem, however, lay in uncovering the fact that the parents were expecting too much of the boy (though he was a superior child) and in demonstrating to the parents that their own tensions were re-flected in Walter's behavior. In order to work this out, the analyst had to get detailed information about the homes in which the parents had been raised homes which had generated similar tensions by . holding unduly high expectations When the parents understood the source of Walter's difficulty they lowered their expectations and were rewarded by even better accomplishments than had been real-ized under pressure In this case, the mistakes of at least two genera-tions were revealed and eliminated

It must be realized that organic factors play a part in socialization People who are handicapped by lack of health have greater difficulty in making social adaptations than do healthy persons It is commonly be-lieved that physique is an important element in social adjustments Large individuals develop into leaders with slightly greater frequency than do smaller ones Small stature or crippling may cause the individual to develop various kinds of compensatory mechanisms which condition a person's social functioning Often this compensation is both wholesome and successful It is probable that there are characteristic differences in sociability between those who are good-looking and those who are less attractive. This is not equivalent to saying that health, physique, or ap-pearance cause certain social behavior, but one's reactions are inevitably conditioned by the view he takes of either his physical assets or handi-caps.

While recognizing that organic conditions enter into social relations, people must be careful not to believe that they are direct causes. The man who says, "I am naturally more nervous (or quick-tempered) than others" may be stating a truth, but it is also possible that he is excusing an action in the belief that nothing can be done about the temper or

nervousness. It is better for him to realize that a great part of conduct is learned and habitual and that it can be changed if he will work instead of rationalize. The truth is that, as a child, he developed habits of managing his parents through displays of nervousness and temper. Now he is trying to continue his control of others with his habitual behavior. Adults get no advantage from blaming their youth for shortcomings. Each must take major responsibility for his future development.

The theory of acquired social behavior furnishes a more optimistic basis for personal adjustment than does the instinct theory. The idea of development which is implicit in the learned basis renders a stronger hope for improvement. Optimism is, in fact, an indication of mental health. However, heredity doubtless sets some limits of development for each individual beyond which environmental stimulation and personal endeavor will be ineffective. The important thing to remember is that no one should be too hastily condemned to a level of mediocrity on the basis of his original personality equipment. Incidentally, it is pertinent to add that a lack of belief in the learned basis of behavior is the source of racial discrimination, which is, the world over, a great handicap to facile and effective social adaptation.

Experimental Evidence on the Learned Basis of Sociability.

Certain experiments and observations indicate that, at least to some extent, socialization is learned. "Human Relations Classes" have been conducted in numerous schools which point to the hope that better socialization can be secured through direct teaching. Pupils are stimulated to describe their perplexing and disturbing experiences. They find that their problems are not unique, they are given advice by their classmates, they obtain catharsis by bringing their problems into the open and thus achieve sympathy, understanding, and cooperation. H. E. Bullis, who devised the core lessons for helping pupils get along better with themselves and others, states:

We earnestly believe our program helps boys and girls to appreciate the great power of their emotions and to accept more gracefully their own individual emotional strengths and weaknesses. We know we are developing more friendliness among pupils in our classes. We hope that they are developing more robust personalities so they may be better able to face up to life's problems.[3]

A review of experimental practices in high schools leads to the belief that though the effectiveness of various programs varies widely, there is reason to have confidence in their worth. The following conclusions are noteworthy:

1. Personal adjustment and social harmony are affected by both situations and personal reactions.

2. Facts having immediate self-relation are much more helpful than those lacking such immediacy.

3. Personal satisfaction, work efficiency, and social skills are intimately related.

4. Experimental practices should be more widely infused into curriculum content.

5. Immunization against serious problems should be accomplished before serious infection occurs.

6. There is much that is unkown about human relations, but we fail to teach and apply that which is known (91).

Further evidence supporting the belief that social behavior, as well as other personality traits, is learned is that pupils reveal the same types of maladjustments as do their parents. Some regard this as indicative of the role of heredity, but foster children show the same resemblance to their foster parents that most children have to their true parents. Even such a trait as intelligence—which for a long time was thought to be fixed at birth—has been found to approximate the intellectual level of foster parents. In some cases, children whose true parents were known to be feeble-minded have turned out to be of normal intelligence when placed in superior homes. Since intelligence which is to some extent learned, is indicative of future behavior this phenomenon is of vital importance to mental hygienists.

Observations of pupils in school also support the view that behavior is learned. Studies show that in as short a period as two months pupils begin to show the effects of teacher personality in their emotional responses. One junior high school class followed from one teacher to another for a day, showed variable behavior depending on the teacher. For one teacher pupils were quiet and attentive, for another they were noisy and rebellious, and for the third they spontaneously engaged in productive group work (77:352).

It has been demonstrated by experiments for studying the effect of "autocratic and democratic atmosphere" that the manifestations of social behavior can be modified by controlling environmental circumstances.

Equated groups (in which the individual members of one group were very much like the members of the other group) of boys ten to eleven years old were studied. In the autocratic group, the boys were told what to do, with whom and how to work. In the democratic group, policies and activities were decided by the members of the group. The following effects were noted within as short a period as five days:

Democratic Group	Autocratic Group
56% of the time they worked in groups of four or five	Much hostility expressed between members of the group
47% more feeling of "we-ness "	Less stable group structure 12% of the time they worked in groups of four or five.
More cooperative endeavor	
More objective attitude	
Higher degree of constructiveness	Members of group were more dominating
Feeling for group property and group goals were well developed	Destroyed property, or individuals kept it at the end of the meeting

The reporter of this experiment evaluates it in the following words: "These experiments point anew to the great possibilities vested in education, and to the responsibility given to moulders of young lives which are so sensitive to the present social climate and are so dependent upon it." [4]

Such experiments and observations indicate that many manifestations of behavior are subject to the formative influences of environment. This plasticity of human nature presents a hopeful outlook to any normal person who is concerned with shaping his personality with a view toward better social adjustment.

FACTORS IN SOCIALIZATION
The Home

Many of the outstanding trends in personality are fairly well established in the first five or six years of life. (This does not mean, however, that personality then assumes an irrevocably fixed and final form) Since the first few years are largely spent in the home, the importance of this institution can hardly be overemphasized. The story is told of a woman who, after an interesting lecture on child education, asked the speaker, "Sir, when can I begin the education of my child?" The authority asked, "How old is your child?" "He is six." "Madam, hurry home and begin your work. You have already wasted the most precious six years." He was emphasizing the fact that the influence of the home in those plastic first. years leaves a permanent impression

The fact that problem children so frequently come from broken homes is no mere coincidence The lives of such children have been adversely influenced by the discord and conflict which have led to the divorce Children are extremely responsive to the emotional situations surrounding them Their actions, their attitudes, their ideals about what is worthwhile, and their individual ambitions, as well as their characteristic moods of happiness or discouragement, are influenced deeply and quickly by the behaviors of the parents and siblings with whom they share such intimate contacts as those of the home

Lewis M Terman, in his book *Psychological Factors in Marital Happiness*, vividly emphasizes the formative influence of the home when he says that marital happiness seems to run in families Yet marital happiness certainly is not inherited It is something that a person learns and then puts to use at a later time The children in their formative years learn the conduct of their parents with regard to settling disputes making allowances for the shortcomings of others controlling tempers listening to the views of another and sharing responsibilities This one example marital happiness shows as clearly as possible that the home is without an equal as an educative factor in social adaptation

To stop with this statement regarding the direction of family influence would leave an incorrect impression Each young person should keep in mind that he is contributing a part of the emotional climate that characterizes his most intimate social group If he is cheerful and courteous this becomes a desirable factor in the emotional weather but if he is gloomy and tempestuous he contributes to a less enjoyable atmosphere The reactions of others to him derive in part from the nature of the influence he exerts In short the individual even before marriage, has a definite responsibility in shaping the home factors which make for or against satisfactory social adjustment

Religion and the Church

The church, including a larger number of persons than the home, plays a dominant role in the socialization of its members In the church, the growing individual—and this includes adults—comes into contact with ideals and precepts which, if applied would greatly improve social adjustments Tolerance, respect, obedience, love, charity honesty, courtesy, justice, responsibility, and truth are among the human values which the church stresses Each of these ideas, practiced in daily living, can contribute to better social adaptation *

Many of the evils which plague contemporary society, such as crime, divorce, excessive use of beverage alcohol, and sexual promiscuity, are in part attributed by sociologists to the decline in the importance of the church. These scholars do not lay the sole responsibility for solving these problems on the church, but they feel that if the church could be made more significant in the socialization of individuals, the seriousness of many of our problems would be appreciably reduced. It is certain that a functioning religion could serve to keep basic factors in facile social adaptation more clearly in the minds of individuals.

David P. Ausubel, after asserting that for many there is little correlation between religious observance and moral conduct, states, "On the other hand, it is apparent that in the lives of many individuals religion plays a central role in the formulation of goals and values and in the enforcement of moral obligations." [5] There are many students of the life sciences who agree that the ". . . feelings of completeness and of unity which artists and religionists value so highly are necessary to good health." [6]

Just as there are negative socialization influences in the home, so too there are dangers resulting from too great dependence on religion. When religion encourages one to retreat from the pressing events of life, there is danger of mental distortion. If religion means escaping from reality, if major emphasis is on an afterlife and the hope of paradise, then the accusation that "religion is an opiate" is justified. However, if one's religion stresses the facing of reality and the courageous solving of problems, there is good reason to view it as a highly influential factor in personality integration. A religion which stresses the brotherhood of man and other human values can be a distinct asset in facile socialization.

Governmental Institutions

A comparison of the ideals and activities of totalitarian governments with those of democratic nations reveals that government contributes much toward shaping the lives of individuals. For example, a few years ago German youth were reared in the tenets of Aryan superiority and the primacy of the fatherland. American youth for generations have been reared in the ideals of equality, justice, and government *for* the people. Characteristic behavior differences stem from these different regimes. Our basic concept of citizenship involves getting along with others. Our laws

are created to systematize and regularize human relations. The role of government in shaping the avenues of social adaptation was recognized by former President Truman in his Executive order creating the President's Committee on Civil Rights. He said, in part,

Freedom From Fear is more fully realized in our country than in any other on the face of the earth. Yet all parts of our population are not equally free from fear. And from time to time, and in some places, this freedom has been gravely threatened. It was so after the last war, when organized groups fanned hatred and intolerance, until, at times, mob action struck fear into the hearts of men and women because of their racial origin or religious beliefs.[1]

The Committee, in assuming the responsibility assigned to them, also expressed the idea that the governmental institutions under which people live shape the kinds of human relationships that will be experienced.

Whatever our failures in practice have been or may be, there has never been a time when the American people have doubted the validity of those ideals. We still regard them as vital to our democratic system. . . . And we would want to point to the building of our present economy which surely gives the individual greater social mobility, greater economic freedom of choice than any other nation has ever been able to offer.[8]

Vast differences in existing conditions between rural and urban peoples, between various sections of our country, and the complexity of governmental agencies makes the adjustment of individuals difficult. An understanding of the purpose, form, responsibility, and functioning of government would do much to conserve the interests of citizens. Thus, again, we see the role of knowledge in maintaining mental health. It is the responsibility of organized courses in civics, politics, and law together with the efforts of civic groups to promote this understanding. Here the important thing is for the maturing individual to realize that he has an obligation, to himself and others, to study and participate in governmental institutions.

Economic Institutions and Conditions

Economic conditions of the country as a whole and the economic status of individuals are without doubt important in mental health. Persons who live in poor economic conditions, near the poverty level, are subjected to strains and tensions which are constant threats to a wholesome state of

mind. A feeling of security regarding material conditions is just as necessary to anyone living in a capitalistic society as is a feeling of social security to the Eskimo in his cooperative society. Almost everyone has experienced certain degrees of discouragement caused by having the accomplishment of desires limited by lack of funds. It is difficult for anyone to face life with an optimistic attitude when he is constantly confronted with the threat of impoverishment.

It is generally agreed by child-rearing experts that parents who have adequate economic resources are in an advantageous position for parenthood. The fact that they feel competent and respected contributes to a favorable psychological atmosphere for their children. Poor diet, inadequate housing, and lack of play facilities, all of which are factors in poor mental health, are in part a function of insufficient funds. Children sometimes feel inferior and have insecure concepts of self because they cannot "keep up" with their classmates in clothes, recreation, and social activities. Both children and adults may develop the attitude that society is hostile when their efforts do not bring the results that they see others enjoying. The Fact Finding Committee of the Midcentury White House Conference on Children and Youth named such conditions among those that must be remedied if healthy personalities are to be more universally produced.

It cannot safely be assumed that the possession of wealth is a guarantee of mental health. Many other factors must be considered, but a modicum of material resources counts as an asset to adjustment. The real values of modest homes should be appreciated, but outworn clothes and the lack of sufficient food do not contribute to one's feeling of adequacy. Wealth to some is simply a means to various worthwhile ends On the other hand, if wealth generates snobbishness, if there is a compulsive struggle to climb higher, if meeting the "right people" becomes a dominant motive, then material possessions become a liability to personality adjustment.

It is not money but rather the love of money that is the root of evil. Ray E. Baber, speaking of the role of finances in marriage, states, "The meager income of the family may be less a cause of conflict than is the attitude toward money." [9] Even in a society where economic institutions play an undeniably important role, money should be a means to physical, social, and psychological satisfactions. It is often possible to achieve some of these by means other than direct pursuit.

The Community

The home, church, government, and economic institutions operate in the community, but there are still other community influences on socialization. Children's play groups, industrial organizations, housing, theaters, museums, and libraries also influence social adaptation.

Progress has been made in integrating the many community agencies which influence human adjustment, but there must be continuing efforts. The following, written about citizenship, is just as pertinent for personal and social adjustment.

Few will deny that the home, the church, newspapers, magazines, radio, television, and other institutions do greatly influence the education of the person. Today many children can recite jingles heard over television and radio, advertising a product the use of which is sometimes questionable, more frequently than they can quote any words that carry the tenets of good citizenship. For the most effective program . . . all the forces, agencies, and people concerned with the problem must be mobilized and their efforts coordinated.[10]

Studies indicate that in some cases there is unnecessary duplication of effort in community activities while in other instances there are totally neglected areas. The establishment of medical and dental clinics, as well as of psychiatric services are not restricted to mental health as an objective, but mental health is a probable outcome of coordinated activity. That which is done to enrich life in its manifold aspects—recreation, health, living conditions, education—will tend to improve social adjustment.

Participation in the effort to make enjoyable communities is itself an opportunity for gaining practice in social adaptation. It would be well for both young and old adults to bear this in mind when active workers ask our help in making calls for the church, soliciting for the Red Cross or the community chest, or acting as leaders for the Boy Scouts and Camp Fire Girls. Such requests offer more than the privilege of being of service; they give an opportunity for the exercise and more complete development of our social capacities.

Formal Education

As a factor in socialization, the school is probably surpassed in importance only by the home. It is the foremost public agency for promoting

social adjustment. Well-organized and efficiently run schools will minister to the mental health of their pupils. Yet, in many ways a school may thwart the optimum development of individuals, both socially and individually. It may be a direct cause for mental deviations in but few cases, while in other instances it may serve as an aggravating factor in frustrations that have been started in homes or play groups.

It should be kept in mind that the role of the school is not limited to inculcating factual learning; attitudes and ideals are also highly significant contributions. Nevertheless, the mastery of certain basic knowledges is one of the necessary outcomes of formal education. The value of developing language skills, to be used as a tool in the acquisition of knowledge about individual and social relationships, has been stressed throughout this book. But the most important wisdom is to know that there is always more to be learned. A basically significant attitude is that of a love for increasing knowledge. Much will be done for the mental health of present and future generations when schools more widely stimulate the ongoing pursuit of knowledge and wisdom.

Socialization involves knowing what is expected in one's society. Criminals and inmates of mental hospitals frequently lack this knowledge. Societal expectations can more easily be learned in school than from frustrating experiences. One must also learn techniques: for example, Arthur T. Jersild states that an asset in socialization is learning the techniques of courtesy. "Even if manners become only superficial formalities (which need not be the case), the child who has acquired such skills is at least better off, and decidedly more agreeable to others, than the child who has learned neither the form nor the substance of courtesy."[11] Adults might well seek to appreciate the personal significance of this statement.

Much of the influence of the school is exerted not through direct teaching but through the so-called "concomitants" of learning. Interests, attitudes, ideals, likes and dislikes are as important in the person's life as what he knows. More and more, formal education is inclining to the viewpoint that these things are as much a legitimate, direct objective of instruction as are factual knowledges. If such qualities as sympathy, tact, truthfulness, and regard for others are to be developed in the school pupil, then the personnel of the school must employ these qualities in dealing with the pupil. If the child is to be prepared for living in a demo-

cratic society, democratic methods for dealing with him in the school must be adopted. Above all, it is important for the teachers themselves to be in the very best of mental health and to exemplify facile social functioning, if the contribution of the school is to be most effective.

The Role of the Individual in Socialization

The way the foregoing factors affect the individual is partially dependent upon the way he reacts to them. This assertion is justified by the fact that two persons living in the same environment react to entirely different aspects of it. Two students listening to the same lecture have different reactions. One says, "That was a thought-provoking lecture," while the other grumbles, "The same old drivel."

It is not enough to say that circumstances shape the individual. In order to conform with the requirements for mental health, each person must take responsibility for his reaction. It is a weak rationalization to say, "I am what I am because of environmental circumstances." There is an element of truth in such reasoning, but it does not lead to the self-development which is required in a program of personal mental hygiene. William Ernest Henley's poem contains a stimulating mental hygiene lesson, especially in the last stanza:

> It matters not how strait the gate,
>   How charged with punishments the scroll,
> I am the master of my fate,
>   I am the captain of my soul.

LIABILITIES IN SOCIAL ADAPTATION
Egocentricity

Growth toward social maturity is characterized by outgrowing extremes of egocentricity. A child's world centers about himself—his needs, wants, and interests. Since his needs must be supplied by others, he may get the idea that his own welfare is of paramount importance.

As one grows, he must assume more and more responsibility for the satisfaction of his wants. Thus, a child may come to feel that his parents or siblings are neglecting him. He may assume an attitude of helplessness to get the attention he received earlier. He will resort to attention-getting devices, such as asking repetitious questions, fussing over food, getting in the way, and shedding tears to call notice to himself. Often a child will be willfully disobedient, even when he is sure to be punished, because this is more gratifying than feeling he is overlooked.

Wise parents will progressively assign children more and more responsibility, in order to prevent these excessive manifestations of egocentricity. Children should be taught to put away toys, dress alone, care for personal needs, and assume duties about the home. As they grow older they should choose their own clothes and earn more of their spending money. Attention-getting behavior should not be too successful. Obedience, performance of duties, and the exercise of courtesy to, and service for, others can be built into gratifying habits.

When a highly egocentric person enters a social group other than his family, he will find himself at a distinct disadvantage. Once he was an
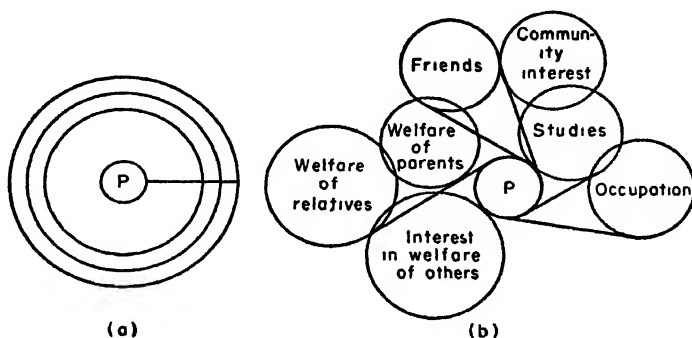
Fig 17 Egocentric behavior contrasted with outgoing behavior Part (*a*) illustrates the limits of the egocentric person's world The limiting "string" of his selfishness circumscribes his life space Part (*b*) illustrates the ever-expanding world of the person whose interests are tangents rather than concentric (egocentric) circles

individual of marked importance. now he is only one member of a larger social group. *The person who realizes that the very security and significance which he seeks is thwarted by egocentric behavior has taken a long step toward outgrowing egocentric tendencies.* It must be realized that other members of society are equally desirous of making their personalities felt and will resent an undue display of egocentricity. The college youth who has learned that he must sometimes bend to the will of other people and can do so graciously has developed an asset to his personality (see Fig. 17).

Self-centered behavior is aggravated by the high value that is placed upon competitive behavior. One must realize that he cannot excel in everything and should be willing to give credit to others for their abilities and accomplishments. The egocentric looks upon the success of others as though it were of little importance. For example, he may try to minimize

the success of the A student by saying, "He's a bore and a bookworm," or "She would be better balanced if she spent more time enjoying herself." Altering the underlying cause as well as the manifest behavior lies in stressing one's own improvement instead of comparing himself, favorably or unfavorably, with others. The egocentric individual will often develop unwholesome compensatory behavior to cover his own weaknesses and to obtain attention. A youth who has failed to make the basketball team may call attention to himself by loud talk—particularly in criticism of members of the visiting team or the referee. The bench jockey and the bleacher coach are familiar to everyone.

An evidence of egocentric behavior is projection—the placing of blame on others for personal shortcomings. The poor student, for example, claims it is too noisy in his dormitory to study. He ignores the fact that his roommate gets good grades, despite the noise. He has the feeling that he is being unduly discriminated against and that others are trying to make him feel inferior or are not giving him proper credit for his great accomplishment as a wit or a "lady killer." It is easy to understand that such attitudes are working against the optimum adjustment of the individual. His adjustment in social groups is complicated by adding the liability of offensiveness to his selfishness. His adjustment is threatened by his tending to be excluded from the group in which he now functions.

Exhibitionism

A liability of personality which is an outgrowth of egocentricity is exhibitionism. The exhibitionist in college is the student who would otherwise get little recognition. By no means do all poor students have this trait; the quiet, retiring person sometimes does not want to get attention which might reveal his lack of knowledge. However, in many a class there is likely to be someone who stamps his feet as he enters the room, falls noisily into a chair, scrapes another chair closer for a footrest, and talks loudly to those sitting near. This person gets attention, but it is not actually the kind he fundamentally craves. His classmates think of him as a boor or a pest and tend to avoid him. Rarely is such a person attractive; rather, it is the quiet, confident person who will probably be the center of a social group.

Some exhibitionism, instead of being general, has a specific purpose. A boy may talk raucously, make "wisecracks," or go through odd movements (such as clapping his hand to his neck or holding his nose), in order to secure the attention of a particular girl. Orating about the "inferiority of

women" is frequently simply a device for gaining the attention of one of the "inferior" sex. One good-looking young 'girl who played in a band resorted to exhibitionism by suffering from a tight collar. She pursed her lips, stuck out her jaw, stretched her neck, and ran her fingers under her collar in apparent discomfort. The person whom she was trying to impress felt embarrassed rather than proud. This girl probably did not realize that people were laughing at her, not sympathizing with her. Psychiatrists have reported many case studies of plump girls who tried to attract boys by wearing revealing dresses.

In all cases of exhibitionism it is apparent that the reaction has a boomerang effect. Instead of furthering adjustment, the obtrusive behavior is so distasteful that it makes the situation all the more difficult. Many of those on whom the impression has been made would prefer not to associate with the offender.

Lack of Understanding

A frequent cause of inability to make adequate social adaptation is lack of understanding of the values and problems of other people. A common manifestation of lack of understanding occurs in race prejudice, where skin color, rather than developed abilities, is the criterion of human worth. Some persons who accept the supposition that whites are more intelligent than Negroes draw satisfaction from their assumed intellectual superiority. A college youth revealed such lack of understanding when he said, "I know I'm not prejudiced against Negroes because I make a particular effort to be nice to them." The socially mature person evaluates others on the basis of behaviors and abilities, not on skin color.

A similar type of discrimination consists in rating certain economic or social groups as superior to others. Research shows that, given equal opportunities, many from "the wrong side of the tracks" can and do make highly significant contributions to society. Despite the American ideal of social equality we see lack of understanding in an "aristocracy of great wealth." One who marries outside the bounds of this aristocracy makes the headlines. In spite of depressions and technological unemployment many fortunately situated persons cling firmly to the belief that unemployed persons would find work if they desired to do so.

Lack of understanding on a large scale marks the attitudes of citizens of various nations toward other countries. Those on one side believe that, while its citizens are motivated by high ideals, brotherhood, bravery, charity, and the like, those of the other country are characterized by base

ideals, selfish desires, dishonest tactics, brutality, and cowardice. This can be seen in any war. Sociologists and anthropologists have established the fact that actual differences are negligible. Ignorance of such data leads to social maladjustment between nations and becomes an aggravating factor in economic, social, and military strife. A wave of speeches, books, and radio programs dealing with the importance of better understanding of our fellows all around the world is a hopeful indication. President Eisenhower, speaking to the World Council of Churches, said, "We know that only the spirit and mind of man, dedicated to justice and right, can in the long term enable us to live in the confident tranquillity that should be every man's heritage." [12] It is apparent that knowledge contributes to the mental health of nations, just as it does to the personal adjustment of individuals.

Lack of understanding among people of various nationalities is often the result of conditioning. Races and nations are distrusted, not because of specific acts, but because of disparaging reports heard from parents, friends, teachers, or acquaintances. One who has heard his intimates refer to Negroes as "niggers" or "darkies" tends to think of them in those terms. Such attitudes may be changed by actively cultivating contacts with other races and nationalities—who will then be found to be "just like other human beings." Examining the fallacy of stereotypes is one way to increase social sensitivity and foster mental hygiene (51,59). People will then see that prejudice is sometimes indicative of personal insecurity, for which compensation is sought by attributing inadequacy, selfishness, and inferiority to others

Dishonesty

Effective social adjustment is fostered by dependable persons, whose words and actions can be relied upon. It is difficult to have satisfactory social relations with thieves and liars. The immature and egocentric thief has not learned to respect the rights and properties of others. In some cases he may rationalize his conduct by saying he had no choice about being born and his environment was imposed and that, consequently, the world owes him a living. His adaptation is made difficult because others will not accept his excuses. The chronic liar has not learned the mental hygiene precept of squarely facing reality.

One difficulty in the valuation of lying rests on the lack of definiteness in defining a lie or lying. A person is expected to be honest; yet if he has

not enjoyed himself at a party, he will hardly be expected to tell his host the plain truth. Perhaps one really did not want the gifts he received for Christmas, but he is supposed to make the donor feel that the present was the very thing wanted. At one time telling a lie is considered dishonest; yet at another time telling the truth is equivalent to being thought a boor or a prude. It frequently happens that someone is not entitled to know the full truth. The habitual "gossip" might well be told a version of an incident that omits negative personal details rather than a complete report that shows a less attractive picture.

A person should attempt to anticipate the result of his actions upon his own personality as well as to study their effect on others. In most cases it will become apparent that being dishonest is hardly in harmony with the mental hygiene principle of facing reality. Frequently, dishonesty is the result of a misdirected effort to secure the undeserved approval of companions or to receive unmerited recognition. It is probable that the satisfaction a student obtains from a good grade on an examination on which he cheated is much less than the inner satisfaction he gains from a deserved but mediocre grade—and in mental health the inner satisfaction is more important than the grade in the course.

If the final result of telling the truth will be more disastrous than lying, then lies may be justifiable. A doctor may save the life of his patient by indicating that he is in no danger, so that the sick man may have the courage to fight for his life. A mother who lost her son in the Second World War suffered unnecessarily when told by an "honest" companion that her son died from the complications of venereal disease and not in action on the front as she had previously been led to think. Lies that are intended to prevent hurting the feelings of others, when no one is seriously misled by them, cannot be seriously condemned. In many cases it may be possible to avoid telling a lie and yet to withhold the truth. It is a real problem to discover where lying ceases to foster social adaptability and begins to make for social maladjustment, but as the individual achieves emotional maturity, it should be easier for him to foresee the consequences of his act and to judge accordingly. Experience and the development of problem-solving ability will help in evaluating the roles of falsehoods and truths.

Fear

Fear in any form is a liability to social adjustment, since the fearful one tends to lose the respect and admiration of his associates and the fear

tends to prevent the aggressive action that might solve the problem. Fear, in the form of timidity, is especially detrimental to effective social behavior. The timid person is likely to shun situations which demand communication with his fellow beings. In extreme form, timidity leads to such manifestations of mental ill-health as seclusiveness and a withdrawing type of behavior, which, according to psychiatrists, is a serious form of maladjustment.

Timidity can be, and has been, overcome by the development of skills Almost any skill or knowledge can serve as an asset for overcoming timidity. A good game of tennis, bridge, or golf or the knowledge of certain subjects (stamp collecting, politics, or sociology) will foster confidence that will aid in overcoming timidity Social competence is not learned from books but from experience One must enter into social situations, even though he feels that it would be more comfortable to refrain from such contacts. He must realize that, in the end, his satisfactions from effective social adaptation will be greater than the temporary feeling of safety he experiences from nonparticipation

The overcoming of timidity involves taking advantage of the chances one has for talking with other people, engaging in new experiences, and getting acquainted with novel viewpoints. This can be initiated by weighing the relative values of avoidance and participation and making a decision in terms of probable consequences One person who acted in such a manner bought a one-way ticket to a strange town, spending all his money for the ticket. When he arrived, he had to ask for jobs, to seek relief, and in general to fend vigorously for himself By the time that he had earned enough to buy his return ticket, he reported that kindly people, who had helped, substantially changed his outlook on life.

Attitudes, as in other personality traits, are important in overcoming timidity. Hence, one should think about the other person and the situation rather than about how he himself is going to react and what is going to happen to him One person who was bothered with timidity in social situations reported that a big step in the solution of his problem was taken when he realized that others were probably thinking about themselves rather than about him. He said, "I stopped worrying about what others might think of me when I realized that probably the primary question in their minds was what I was thinking about them."

Anger

A person who is given to displays of anger is generally at a disadvantage in social adjustments. This strong emotion hampers socialization processes by precipitating actions for which one will later be sorry and by its tendency to arouse similar responses in others. A realization that "A soft answer turneth away wrath: but grievous words stir up anger" will go far toward assuring one of the futility of anger in social situations.

It would, of course, be a rather sterile existence if emotional responses were never set free. There are probably many instances in which a feeling of righteous indignation—especially against situations and institutions rather than against persons—is a boon to people in some social situations. The use of emotion, including righteous indignation, as a drive to action should not be universally condemned, but it is important to make sure that intellect directs the energy.

Anger is generally aroused by restraint of some sort. Various types of social restraint or thwarting of desires by other people frequently occasion anger. It follows that acquiring skills in dealing with social situations will reduce the arousal of anger. If one examines occasions on which he lost his temper, he will generally find that his anger did little toward solving the problems. Calling an opponent down or talking to him angrily does nothing but complicate the situation. Skill, tact, and reason are the techniques which are more likely to be successful.

A frequent manifestation of anger in some people is the tendency to pout—the characteristic reaction of a child to thwarting, which is too often carried over into adult life. Although pouting is probably less likely to arouse emotion in the other person than would more vigorous manifestations of anger, still it has its dangers. First, the problem at hand cannot be solved, and the other person is thwarted, so that his emotion tends to mount. Second, the person who pouts is storing up his anger, and the bodily results of a strong emotion work their harmful effect. Finally, by blaming others, the pouter is refusing to face his own problems, and he is thus neglecting a fundamental principle of mental hygiene.

Jealousy

A frequent cause of social maladjustment is the emotion of jealousy. As is true of other forms of behavior, the example set by parents seems to be a strong determining factor. When one parent is jealous of the other, he tends to center undue affection upon the child, so that the child develops

the same characteristic. Favoritism of one parent toward a child will almost certainly cause the child to feel that on many occasions he is being unduly discriminated against by the other parent.

Jealousy is a result of comparison and competition with others and a desire to possess some of his property or characteristics. "Jealousy has been found to be associated to a marked degree with evidences of over-solicitude on the part of the mother, inconsistency in discipline, and discord in marital relations of parents. The coming of a new baby into the home often marks the beginning of symptoms of jealousy. . . ." [13]

Jealousy in adulthood is manifested all too often in campus living groups, where the accomplishments, victories, and rights of others are deprecated. In the business world, members of one business may be jealous of the prestige, fame, and reputation achieved in other businesses. To the extent that such feelings prevail, adaptation and cooperation are made difficult. "Envy and *jealousy* lead to hostile acts in attempts to harm the other person, to destroy his prestige or his property, and to degrade him in the eyes of others." [14] These emotions, like cancerous growths, consume energy and curtail efficiency and happiness. Such feelings could be greatly diminished if individuals would but realize that *all* have contributions to make to the cooperative life of a democracy and to the welfare of mankind.

The prevention of jealousy in children must include early detection of the undesirable behavior and the setting of a good example. An adult must honestly evaluate his personality—appreciating his strong points and endeavoring to lessen his weaknesses. Since jealousy is occasioned by comparison, the troubled person should compare himself with others only *as a whole*—not in terms of discrete traits. If one girl seems to be more popular than others, an objective evaluation may reveal that she is not so favored in her academic work or in ability to direct group activities. Jealousy might then be avoided by assessing her total conduct pattern— considering both her assets and her liabilities. But it would be still better to concentrate on self—appreciating one's own admirable qualities and growth.

In somewhat the same way, prevention of jealousy between groups will be reduced by an understanding of their nature and function; duties and hardships of opposing groups should be studied. For instance, jealousy

between living groups on campuses varies widely. In cases where jealousy runs high, it has been noted that there is little social intercourse between the houses. On a campus where jealousy is not prominent, there is much joint social activity. On one campus the author found such a high degree of jealousy that members of the football team would not cooperate with teammates who belonged to other houses than their own. The outstanding players made poor passes, would not block, or otherwise made it difficult for teammates other than their fraternity brothers to show up well. The team has been in the lower division of its conference for years. The coach of another school established his name by making it clear that such actions would not be tolerated. By way of further contrast, at a college where men from different houses have close, jealousy-reducing contacts with each other, there is the satisfaction of regularly finishing high in athletic competitions.

Exchange of dances and dinners gives members of the living organizations a chance to observe that students in other houses are not different—that they, too, have made contributions to the welfare and prestige of the university. When one group has had an opportunity to understand the aims and purposes of another group, the chances for the development of jealousy are greatly diminished. This fact led Cecil Rhodes to establish thirty-two annual scholarships for United States students to study in England. His hope was that the meeting of students from America, England, Australia, and Canada would lead to understanding which would dissipate national intolerance and jealousy.

Infantilism

The tendency to cling to early behaviors, even at an age when they are no longer appropriate, is a common defect among the socially and emotionally immature. Such inappropriate manifestations may be classified as infantilisms. The present section may be considered a summary of the discussion of immature traits and attitudes, but when they are regarded as infantile, they will probably seem so repulsive that a desire for more adequate development may be aroused. Wendell Johnson illustrates this repulsiveness very pointedly as follows:

Insofar as Jones at age twenty-five retains the attitudes and behavior of Jones at age five, he is likely to be regarded as an ass, a poor sport, or a sufferer of some kind of "mental" disease. Infantilism, the failure to grow up, to change one's "mind," one's behavior, sufficiently with age, appears, indeed, to be in varying degrees an almost universal form of maladjustment in our civilization, in which

similarities are respected more than differences and change is resisted accordingly. We resist the change from childishness to maturity, from one stage of social development to the next. We remain infantile, just as we remain culturally retarded. We pine for the golden age of the past, deplore the new generation, and fear for the "collapse of civilization." [15]

Johnson's statement emphasizes an outstanding theme of this book, i.e., that growth is unequivocally demanded of the mentally healthy person. To stress this point with regard to improving traits that bear on social adaptation is merely to show the pervasive nature of all growth processes.

Other Liabilities to Social Adaptation

Egocentricity, lack of understanding, dishonesty, fear and inferiority, anger, and jealousy are not the only liabilities to social adaptation. Others are hatred, envy, sarcasm, cynicism, cruelty, and stubbornness. Each of these traits tends to complicate the achievement of social adjustment. However, enough has been said about the nature and treatment of the first-named qualities to provide clues to the treatment of those which have not been specifically discussed.

The gradual reduction of liabilities to effective social functioning will result from (1) direct experience in social situations, (2) regard for the rights and importance of others (3) personal growth rather than interpersonal comparisons, (4) development of social knowledges and skills, (5) forthright facing of problems, (6) anticipating the ultimate consequences of immature behaviors, (7) reduction of negative emotions through rational processes, (8) setting a good example for others, and (9) trust in the gradual, but steady, processes of growth. All these are responsibilities of the socially maturing individual.

ASSETS IN SOCIAL ADAPTATION

Altruism

The altruistic individual is one who perceives the rights and interests of others, is interested in the welfare of his fellows, and sees himself as one member of larger groups. He is one who is capable of love for other persons. The capacity to love, as an asset to social adaptation, is one to be zealously cultivated. "One is not loved accidentally; one's own power to love produces love—just as being interested makes one interesting. People

are concerned with the question of whether they are attractive while they forget that the essence of attractiveness is their own capacity to love." [16]

There are some who argue that all conduct is self-centered, that even altruistic conduct has as its ultimate objective the preservation or security of self. For example, if a man risks his life by entering a burning building to save someone else, the argument is that he did so because he would feel uncomfortable or guilty if he did not do it. Regardless of the motive, his act of entering the building is itself a manifestation of altruistic conduct; his action *did* serve someone other than himself. It can be argued in the same way that there is no such thing as love, that what is called love is merely the seeking of one's own ultimate satisfaction. The fact remains that people do actually perform services for others.

Even if we admit that there may be truth in such arguments, it is still a pragmatic fact that altruism—regard for others, devotion to the interests of others—is an asset in social adaptation. The person who has regard for the welfare of his fellow beings, even if it finally works for his own benefit, is capable of devotion to the universal good of society. He is willing to sacrifice his own immediate and selfish desires when they conflict with the good of others.

Understanding

Understanding of the interests, welfare, and problems of others is based on knowledge—knowledge of motivating factors such as this book aims to give. A comprehension of the drives and difficulties of mankind in general is begun when a person understands the bases of his own conduct. Two familiar quotations show that recognition of the value of self-understanding is far from a new or modern point of view. It was Shakespeare who put these words into the mouth of Polonius:

> . . . to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

And by way of contrast, the old Quaker said to his wife, revealing a lack of understanding of himself and others that is not unique, "Sometimes I think the whole world is queer save thee and me, Rachel, and sometimes I think that thee is a little queer."

Certain proverbs carry implications that give clues to a better understanding of people through recognition that there are values in men that we can discover if we will but open our eyes to them. For example, "No man is so ignorant but that I can learn something from him." To this may be added the pertinent advice "Better keep yourself clean and bright; you are the window through which you must see the world."

Several factors tend to promote understanding. People can best comprehend those who are similar in intelligence, interests, and behaviors. Contacts with businessmen often result in a person's assuming the attitudes of that group. Contacts with college students tend to make a person more like college students. The same tendency may be noted among religious groups, social groups, and economic levels. Intelligence is an asset to understanding, since cause-and-effect relationships are better realized, and the motivating factors of conduct are known better. Insight into one's own conduct and that of others makes it more likely that understanding can be achieved. A tolerant attitude enables a person to judge the harmony, balance, essentials, and trivialities which are observed in another's attempt to adjust himself to his problems. In all these factors, the place of experience can be readily perceived.

Sympathy

The word sympathy refers to attitudes of tenderness and commiseration which stimulate behavior directed toward the welfare of others. The ability to put oneself in the place of another is an indispensable factor in sympathy. "Unless a person eventually, in the course of his development, becomes sensitive to the joys and sorrows, hurts and satisfactions, and fears of others he will not be able to enter into any degree of close relationship with them." [17] It is necessary for the person to have social experiences that give him an opportunity to exercise his maturing capacity for sympathy. Narrow contacts with family which produce limited sympathy are developmental phases which must be supplemented with wider contacts which broaden sympathies.

Certain conditions can be provided in the individual's environment that are conducive to the development of sympathy. He should not be subjected to continuous competition, for the preservation of self will then be likely to lead to egoistic, rather than sympathetic, actions. He should not be overprotected, because he will then continue to feel that the world and the people in it are mainly for his satisfaction. He should be given an

[17] Jersild, *Child Psychology*, p. 216.

opportunity to associate with others of his own age and thus learn that some interests conflict with his own and that cooperation results in satisfaction for both himself and others. Participation in cooperative activities gives one a feeling of significance and, at the same time, a sense of being of service to others. Caring for pets is widely recommended as an experience conducive to developing sympathy. Acquaintance with the rules of courtesy will do much toward encouraging conduct characterized by sympathy.

Many lessons in sympathy can be learned by both children and adults from stories, books, motion pictures, drama, and radio. All these mediums abound in accounts of persons who have found it rewarding to conform with the demands and interests of others. The truly "big" people in stories, pictures, and radio, as in life, are those who are humane, friendly, and thoughtful of others.

Dependability.

When we can be sure that a person will do the things he has promised to do, it is easy to place confidence in him. Dependability contributes directly to a feeling of security, which is so universally desired. Even when the thing that can be depended upon seems undesirable, as in the case of punishment, the results are not detrimental to mental health. Much of the condemnation expressed about punishment is due not to the punishment itself but to inconsistent application of it. Children are confused not so much by the scoldings they get as by the fact that for the same act, they are sometimes laughed at and at others times censured. Parents need to learn the value of consistency without being slaves to the idea. "You are more an automaton than a parent if you are consistent all the time. If parents can remember to be consistent with their warmth and their love, then some inconsistency in discipline does not ruin the child for life." [18]

Making promises that are never intended to be kept will result in the undermining of one's dependability. The mediocre status of some college students is partially due to the fact that classmates cannot depend on their assuming such responsibilities as getting news reports in on time, seeing that refreshments are ordered, attending house meetings, or getting invitations mailed. On the other hand, the person who can be depended on to accomplish his promises is pushed into positions of prestige.

The establishment of planned routines for the performance of duties will help to create dependability. Very frequently the things which one does not have time to do are the things which were not consciously planned. Another helpful step is to develop the ability to start a task promptly. Overcoming the inertia of inactivity is more difficult than continuing the activity after it has been initiated. Many of the author's students have reported that they have put off going to the library to do an assignment as long as they could. Later they discovered that by getting started immediately and completing their job promptly they secured a satisfaction which increased the enjoyment of leisure after the assignment was finished.

Wide Interests

Altruism, understanding, and sympathy will be fostered by the development of more widely shared interests. Richly varied interests make it possible to establish bonds with many people, since they can then be met on common grounds. The reason why people do not share more interests is that they have had different backgrounds and experiences. The more widely one experiences, the greater the likelihood there is of shared experiences and interests. Fortunately, interests do not come "out of the blue," so we have here an area which is capable of being cultivated through activity.

Since interests result from developmental processes, one should begin with those he now has and look for their wider application. For instance, an interest in tennis might easily lead to participation in badminton, handball, or squash. Interest in novels might be expanded into the reading of biography, history, and drama. An interest in one's profession—say, medicine—might be expanded to embrace a study of the social worker's activities. The study of business principles might well include a study of sociology and psychology—not just the psychology of advertising, but the study of educational psychology and mental hygiene. One does not develop the interests which lead to altruism and understanding by plunging into entirely strange activities but by expanding pursuits which already have the emotional "hold" of an interest.

A second suggestion is that a person should see the new activity in terms of his own being. Anything that can be connected to oneself seems more vital than things that are remote and comparatively meaningless. An earthquake in Turkey seems of much less significance to us than does one in the next state. As the new subject is studied, there must be

an attempt to see its relation to things that are already known and comprehended.

This does not imply that one cannot develop an interest in those things which have no intimate personal significance. Frequently, interests are developed by means of the success which one experiences because of vigorous application. Thus, the study of Greek may not be vocationally useful to the student, but he can be interested in it because of an intellectual challenge and because of having met the challenge with success. A person may not be a botanist, but he may evolve an interest in plants by learning their names, cultivation needs, and uses. Many interests are created out of mere curiosity and through satisfying that curiosity by means of learning.

The power of self-suggestion, or we might even say "autointoxication," is a factor worth noting. If students go into a required class determined that they are not going to like the subject, they will probably get just the results that they anticipated. On the other hand, those who say to themselves, "I'm going to like this course" will look for the good things they can find in it and will probably acquire a lasting interest. The same thing may be said in regard to social relationships. If a person decides beforehand that he is going to be bored by a certain social function, he probably will be bored, but if he thinks of it as an opportunity for the expansion of personality, he is likely to enjoy the contacts afforded. Anyone who decides before meeting a person that he is going to dislike the prospective acquaintance will probably see in him only the negative qualities that were expected. Since interest is something that exists between the person and an external object, some blame for lack of interest must be placed on the individual himself.

Conversational Ability

Many people, recognizing the value of clear, concise, and accurate communication take speech courses to promote their social adjustment. Something to talk about is no less important than skill in the mechanics of speech. One with wide interests, after asking a few questions, will often be able to locate a topic familiar to both participants in a conversation. One university student said that he solved the problem of conversation in just this way. When the other person was interested in books, he revealed his own interest in books; with those who liked to dance he showed that he, too, enjoyed dancing. It was not necessary for him to be an authority

in every field, but he did have varied interests and enough knowledge of each subject to ask intelligent questions. He was willing to let the others talk about what they knew of a particular topic, thus extending his knowledge, instead of trying to show what he knew.

Being a good listener is a vital part of being an interesting conversationalist—conversation means talking *with*, not just *to*, another person. There are some who assert that the best conversationalist is the one who listens, but of course both speakers and listeners, interchanging views, are needed to furnish a balanced situation in worthwhile conversation.

Having something to talk about is essential, but the quality of oral expression is of great importance, too. Tone, pitch, volume, enunciation, and pronunciation are factors by which the personalities of the speakers are judged. Correct use of words, variation in sentence structure, and talking without embarrassment are accomplishments which can be developed through study and practice. Speech is a symptom of the total personality; so all that is done to improve one's philosophy and mental health will have a bearing on improved conversation. However, the habit of good speech is worth the painstaking effort it involves.

Personal Appearance

When a person is seeking a position, he usually does his best to make a favorable impression on the prospective employer. He sees that his fingernails are clean and his hair is brushed. He shaves and dons neat and appropriate clothes. The applicant who does this is using the correct tactics. Appearance is the thing upon which a first judgment of a person is based. Aside from the impression made upon others by one's dress and appearance, careful and correct dress creates the feeling of personal assurance. Most of us can recall times when we felt particular pleasure because we were properly dressed and other times when we have felt insecurity which stemmed from inappropriate clothing. While it is not altogether true that "clothes make the man," they are a factor in the impression of others and do condition our feelings of security.

It has been found that clothing that is well fitted and clean enhances the pride of mental patients. Those who have their own dresses and shirts, rather than sharing a community wardrobe, are less destructive. When each has a different pattern and color, rather than a uniform, he holds his head a little higher. Such things as clothing, hairdressing, and barbering are considered to be positive factors in rehabilitation (9).

Compassion

Emotional maturity has reached a high level when one develops compassion—the ability to feel with others (61:323). To achieve compassion one must have developed a sound, healthy concept of self—a deep feeling of security. One can then appreciate and share the anger, pain, passion, fright, and happiness of others. Compassion, therefore, is the product of experience plus an evaluation of it. Such a feeling, or stage of social development, is a symptom of good adjustment, because it indicates the facing of problems. One must admit his own fears, jealousies, loves, enjoyments and the like before he can appreciate and share and forgive them in others. Compassion is a vague goal, but since life consists in so many activities and avenues, it takes a vague goal to be an encompassing one. Compassion for others is a cause and a symptom of effective personal adjustment.

SUMMARY

Social adaptation improves self-realization by integrating the individual into society. Each individual must share responsibility for harmonious relations. These socialization processes are particularly important in a democracy where function and responsibility are shared.

There are inborn factors in socialization—intellectual capacity and glandular factors—but most of it is learned anew by each generation. Experiments show that social adaptation can be quickly modified by controlling environments. The home, the church, governmental agencies, economic conditions, community practices and formal education must be so devised as to provide profitable, healthful experience for the growing person—but personal reaction to these must not be forgotten.

Certain errors must be reduced or eliminated. Egocentricity can be avoided by learning that others share our disappointments and profit from our accomplishments. Exhibitionism earns a kind of recognition but not that which is basically sought. It can be diminished by acquiring admirable skills. Lack of understanding can be decreased by intimate acquaintance with others. Dishonesty can be avoided by anticipating outcomes and by earning deserved recognition through achievement. Fear must be avoided by knowledge and familiarity, though prudence and foresight have their places. Anger can be diminished by recognizing its futility, by learning skills, and by intelligent analysis of conflict. Jealousy can be

avoided by shunning interpersonal comparisons and by objective analyses of one's advantages.

Assets to socialization can be regarded as the obverse of the foregoing characteristics. Altruism is fostered by identifying oneself with others. Understanding is improved through conscious effort to study the problems and difficulties of fellow humans—recognizing that they too experience disappointments, hardships, and travail. Sympathy is an outcome of direct experience with intimates and indirect experience with others through books, magazines, drama, radio, television, and motion pictures. One develops dependability by undertaking no more than he can do but by consistently doing what he can do. Wide interests are not a discovery but a creation which results from vigorous living and arduous study—and these interests provide an avenue of contact with our fellows. Conversational ability may be improved through direct study and practice, and indirectly through developing wide interests. In all these painstaking, day-by-day steps we come closer to developing the greatest asset to social adaptation—compassion. And compassion is both cause of and indication of effective personal adjustment.

TEST YOUR COMPREHENSION OF THE CHAPTER

Decide whether the following statements are true, false, or questionable, and check with the content of the chapter or compare your response with others who have studied the material.

1. The study of sociology and political science cannot be sharply distinguished from the studies, like psychology, which deal primarily with individuals rather than groups.

2. There is evidence to indicate that man is entirely unsocial, so to speak, at birth and must learn the processes involved in socialization.

3. The mental and emotional habits of children are relatively fixed by the time they enter school, so the teacher's main aim should be to see that pupils learn a large number of facts.

4. When people are told what to do, they become more tractable in social groups, because they do not have to make decisions for themselves.

5. While egocentric behavior may be motivated by desire for social

approval, in the long run the actual results are opposite to the thing hoped for.

6. Since we are what we are largely because of our heredity and environment, it is logical for us not to blame ourselves for our shortcomings.

7. The mentally healthy person should not resort to lies, since he will then be undependable and unreliable in social situations.

8. The best way to overcome timidity is to develop skills, which will give a person a feeling of confidence.

9. Jealousy is an emotion which sometimes accompanies personal comparison, in order to avoid it, we should stop thinking about others.

10. If you understand a person, you will not have to forgive him for his shortcomings.

11. You can be courteous without being sympathetic, but you cannot be sympathetic without being courteous.

12. A student should try to select interesting courses by finding out what other students think of those courses.

13. When speaking of conversations, there is more to giving attention than there is to lending an ear.

SUGGESTED READINGS

Huxley, Julian, *Evolution in Action*, New York: Harper & Brothers, pp. 152–176.

In the midst of much pessimism, it is gratifying to have an outstanding scientist present the notion that the "Human Phase" of evolution is just beginning; i.e., study and control of man's behavior is merely on the threshold of limitless improvement of mankind's lot.

Overstreet, Harry A., and Bonaro Overstreet, *The Mind Alive*, New York: W. W. Norton & Company, Inc.

Two well-known authors whose approach is psychologically sound explain that growth into individuality involves getting outside one's self. "To be out of step with society is almost automatically to suffer threats to the ego."

Reisman, David, *The Lonely Crowd,* New Haven, Conn.: Yale University Press,

This unique presentation postulates the theory that the basic character of people is changing as we reach a stage of "incipient population decline." The old values handed down by ancestors lose strength as we become more and more conscious of, and subject to, approval of our contemporaries. It is very challenging material.

Sorenson, Herbert, *Psychology in Education,* 3d ed., New York: McGraw-Hill Book Company, Inc.

The chapter "Social Growth and Development" deals with meaning of, importance of, and factors in socialization. Developmental stages leading to social maturing are described. A list of characteristics of the socially mature individual are included.

CHAPTER 9   *Emotional Control and Personal Adjustment*

Students study adjustment so that they may acquire greater conscious control over the course of their lives. Mental illness is, to a very great extent, caused by the dominance of strong, negative emotions over enjoyments and satisfactions. Another source of unsound mental health may lie in persistent unpleasant emotions which are not particularly strong but which accumulate to produce illness. Happiness, on the other hand, is fostered by a prevalence of pleasant, but stimulating, feelings. Physical well-being, intellectual vigor, and general growth are influenced by the emotions which dominate one's life. Such reasons make the topic of emotional control a major consideration in the study of mental hygiene.

The Role of Emotions in Contemporary Life

It is by no means the aim in mental hygiene to get rid of emotions. Properly expressed and controlled emotions make life worthwhile. Everything people do is to some degree emotionally tinged (41:37). But poorly directed and uncontrolled emotions lead to waste and inefficiency, which in turn make life burdensome, useless, or even dangerous.

Some psychologists are of the opinion that the strain of modern civilization places too heavy a load on the emotions. It is felt that speed of transportation, living together in close quarters, numerous amusements and diversions, uncertainty in national and world affairs, and the like place strains on the modern man that were unknown to our forefathers. These strains cause emotional disturbances, tensions, and frustrations. Even if one takes the view that living is no more difficult today, because of improved technological advantages, than it was fifty or a hundred years ago, one must still admit that there are many stresses in modern

230

living. It is therefore advisable that the role and working of the emotions be understood, so that they can function for—not against—efficient living.

Control Is Difficult

The fact that some conscious control can be exercised over emotional responses should not be interpreted as meaning that emotions are merely a way of thinking about, or looking at, objects and events. Emotions have a very definite physical basis; for example, some people may give manifestations of violent emotional response because of glandular imbalance. Overactivity of the thyroid gland may cause an excessive display of activity, excitability, insomnia, and overresponse to thwarting. Inadequate calcium metabolism (a function of the parathyroid bodies) also may result in emotional instability and even in convulsive seizures. Strong sexual desires, extreme hunger, and extreme thirst are the result of biological conditions which, when appropriate behavior is frustrated, cause bodily conditions giving rise to unpleasant emotions. Hence, emotion is not totally susceptible to conscious control, but there is still much that can be done by the person who is physically normal

THE MEANING AND NATURE OF EMOTION
The Concept of Emotion

The wide range of emotions makes it difficult to include them all in an acceptable definition. Emotions vary in quality, for instance, love and contentment are pleasurable, anger, fear, and hate are nonpleasurable. The pleasant emotions tend to foster health, efficiency, and compatibility; others, on the contrary, make for sickness, inefficiency, and discord.

Emotions also vary in quantity. The mild enjoyments found in agreeable companionship or in pursuing a favorite hobby may hardly be identifiable as emotions when they are compared with the violent emotions occasioned by fear and anger. Moreover, the feelings aroused during emotions are not localized; they are felt over large portions of the organism

These factors—quality, quantity, and lack of localization—have led psychologists to define emotions broadly as a stirred-up state of the organism involving, in some cases, certain typical, externally observable responses. Even this broad statement may not suffice, because the externally observable responses may be very slight or deceptive. There are many people who smile brightly when they would much prefer, if they followed the dictates of the emotion, to strike out or make a cutting remark. In

some of the milder emotions it is conceivable that not enough immediate bodily change would take place to be measured even by laboratory instruments. Therefore, a broad understanding of the nature of emotions rather than an oversimplified definition is needed.

Physiological Changes Accompanying Emotion

Physiological changes accompanying emotion differ from one another. The mild emotions may be characterized by no more than a general feeling of well-being, termed "euphoria," while trembling and lack of bodily coordination may be manifested in the stronger emotions. There are varying degrees of physiological change, such as an increased rate of respiration, more rapid beating of the heart, flow of blood to the extremities of the body, changes in the amount of salivation, and a whole series of endocrine disturbances, especially increased activity of the adrenal glands. These changes often have directly opposite effects in different emotions. For example, anger or fear may cause digestion to cease, while the contentment and satisfaction of being in good company serve to facilitate the digestive processes. Likewise, rage may cause muscular incoordination and poorly integrated actions, while a certain degree of excitement will help athletes perform better than they would under a routine involving no excitement. In spite of their diversity, all these conditions are called "emotions."

In a study by the American Council on Education in which the data on emotions were summarized, one conclusion reached was that, in general, there are three broad classifications of emotions: (1) mild emotions, which have a tonic effect on the physiological processes in general; (2) strong emotions, which cause digestive disorder, upset glandular balance, and disturbance of heart action and circulatory processes; and (3) disintegrative emotions, which result in loss of coordination, uncontrollable trembling, serious glandular disorder, and mental upset (95:18–30). These various degrees of emotion merge imperceptibly one into the other. Excitement may have a tonic effect, but if it is great, it may disturb the heart and the circulation. If strong excitement is continued for a long time, it may become disintegrative—thus merging, because of the cumulative effect, into the third classification of emotions. It was this which, in many cases, caused what is known in war as "flight fatigue" and "battle fatigue." Moreover, the point at which change from one emotional state to another takes place may vary within the same person from time to time. That is, yesterday, point *B* in Figure 18 may have marked the transition from a

mild to a strong emotion, but today the person can stand more, and point B^1 indicates the changing point A difference may be noted, too, between persons—under the same external circumstances, one individual may react as if to a mild emotion and another will give evidence of experiencing a strong emotion

Characteristic physical changes vary somewhat, both in degree and in the nature of the results, with the kind and extent of the emotion A period of excitement or anticipation may actually increase bodily coordination and vigor Hence the well-known 'pep talk" is delivered by some athletic coaches before the opening of the big game On the other hand if players
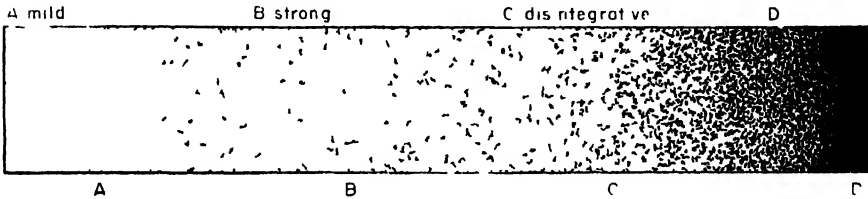
Fig 15 Emotions gradually shade into one another There is no clear line of distinction between the mild and strong or strong and disintegrative emotions The letters indicate that the area of transition is variable from day to day from person to person or from situation to situation

become angry or afraid, then actions lack the fine coordination and rhythm that makes for maximum efficiency Instead of keeping in mind the object of the game the players concentrate upon harming an opponent or think about the danger of getting hurt Excess of emotional tensions—big-stadium jitters—renders the athletes incapable of giving their usual effective performance

Laboratory experiments have shown that even mild anger may stop digestion for three or four hours Strong emotions may cause digestion to cease for a longer period still An illustration is the case of a man who, after being told that his services were no longer needed ate his regular meal only to vomit it several hours later The food he lost showed that during those hours the process of digestion had not even started, whereas, under normal circumstances his stomach would have been wholly emptied in the same length of time

Conversely, love, contentment and happiness, instead of interfering with digestion, actually improve the process Herein lies part of the wisdom of suggesting that food be eaten at a leisurely rate, in pleasant sur-

roundings, and with congenial companions. Similarly, pleasant emotions reinforce the drive to work and accomplish.

Theories of Emotion

William James and Carl Lange simultaneously, but independently, advanced a theory of emotion now called the "James-Lange theory." James contrasted the theory with what he called the common-sense view; i.e., you see a bear, you become afraid, and you run. His conviction was that emotions are the result, not the cause of, reactions to situations. The stimulation results in behavior which gives rise to emotion: you see a bear, you run, and you are afraid. The *response* to the stimulation is what results in the emotion.

There appears to be enough truth in the James-Lange theory to claim some consideration for action. Evidence for belief in the theory lies in the fact that giving way to an emotion-evoking situation, in many cases, seems to make the emotion more intense. If much sympathy is expressed for a child who has been slightly bruised in a fall, he will be likely to give vent to an outburst of crying that would convince a hardened skeptic that the services of a doctor were urgently needed. When anyone feels sorry for himself and lets his friends sympathize with him, soon he will probably be deep in the "Slough of Despond." If a person permits himself to strike out or shout at someone who has crossed him, he will feel his anger becoming more intense. In all these instances the formula is, at least to a degree, stimulus—response—emotion.

The James-Lange theory has very practical implications for adjustment. Curb violent emotions, or redirect them, instead of building them up by giving them direct expression. Do not give vent to the negative emotion, because indulgence in it will very likely make it stronger. This would be futile advice to offer a child, but an adult will be able to check the development of emotions by checking the expression of them. In fact, James himself said that merely trying to examine the nature of one's emotions tends to make them disappear.

W. B. Cannon's researches into the physiological changes accompanying emotion led him to formulate what is known as the *emergency theory* of the emotions. According to his hypothesis, the bodily changes occurring in the stronger emotions are clearly those which prepare for physical combat or emergencies. The bodily changes are (1) the release of blood sugar, which is a source of physical energy, (2) increase in activity of the heart and more rapid breathing, facilitating intense exertion, (3) the

flowing of the blood from the inner organs of the body to the limbs and extremities, (4) the carrying away of the products of fatigue more rapidly by that means, and (5) increased activity of the adrenals, resulting in more rapid coagulation of the blood in case there is a wound.

The Cannon theory, as well as the James-Lange theory, has a direct and practical application to the problem of mental health. A person may be able to perform some difficult feat he would be powerless to accomplish unless under strong emotion. Perhaps you may recall some situation similar to one that is often reported in an automobile accident, when a man has lifted a wheel or some other part of the car off someone pinned beneath. To perform the same act in the absence of excitement or shock would be an impossibility. However, Cannon's theory also indicates certain danger zones for mental health. If a person experiencing a violent emotion is unable to give it direct expression, the blood sugar and adrenalin which have been released into the blood stream remain there as a source of bodily stimulation or even poison. The expression "He is on pins and needles" illustrates the existence of tensions accompanying an emotion which cannot be overtly expressed.

While the emotion should be controlled and directed, a safety valve can be found by *providing for some physical activity* to utilize the adrenalin and blood sugar, if and when violent emotions have been aroused. Many people, when they become angry, find relief in taking a vigorous walk, splitting wood, taking some other physical exercise, or otherwise engaging in energetic activity. Business and professional men frequently play handball, tennis, or squash to get rid of nervous and emotional tensions which have accumulated during their working day. One housewife reported that upon becoming angry she worked vigorously at cleaning her attic and that, by the time the cleaning was done, she had become physically tired and achieved a sense of accomplishment; the emotion, meantime, had completely disappeared College students can capitalize on this same theory by taking a workout in the gymnasium to relieve the worries accompanying the strain of preparing for a difficult and important test. Bodily activity will reduce the tensions generated by working hard and continuously on a paper that is due on a certain date.

Another theory that can be directly applied to mental hygiene is the behavioristic, or Watsonian, interpretation. Watson asserted that there are three fundamental and innate emotions in the infant: fear, rage, and love. Fear emotions are aroused by loss of support or loud noises; rage is

the result of a restricting of the child's movement; and love responses are aroused by petting, rocking, or stroking sensitive regions of the body. As the result of conditioning and learning, these emotions are broadened while the child is growing older, so that as an adult he experiences a wide range of emotions. The theory is particularly interesting from the mental hygiene viewpoint because, if emotions are conditioned and learned, it follows that they are susceptible to change. If this redirecting —this conditioning and redirection—of emotions were not possible, there would be little value in their being studied in mental hygiene.

Psychoanalytic theory also throws helpful light on the nature and function of emotion. Sigmund Freud lays stress on the motivating power of sex, which is interpreted in somewhat broader terms than the purely physical—though this aspect is adequately recognized. Alfred Adler stresses the drive for power and the overcoming of feelings of inferiority as the factors back of either satisfaction or frustration. Carl Jung saw ego expression as the root of human strivings (122:156 ff.). All these men, and their followers, regard the unconscious as being extremely important in the emotional life of the individual. All the instinctual urges and the experiences from childhood on are recognized as features of behavior with which we must reckon. The value of these views is attested to by the wide recognition by psychologists of the importance of childhood. Feelings of security, the concept of self, the attitude one has toward others, the basic optimism or pessimism, and the techniques of expressing emotions which the individual has are strongly conditioned by early experience.

The child gradually establishes his personal "life space," his individualized way of ordering and interpreting experience and relating himself to the public world. This life space he tries to impose upon the world as he projects his meanings, his interpretations, his expectations, *and* his emotional reactions and affective responses into or onto situations and people, and then acts, speaks, and responds to them as he has thus interpreted them.[1]

If the uniqueness of the individual and his experiences are not recognized, there is great likelihood that the approach to personality reorientation will be in terms of current symptoms rather than the genuine antecedents of those symptoms. The unconscious strivings of the individual, if repressed too strongly, will result in neurotic behaviors. Hence, it becomes necessary to express emotions in acceptable behaviors, or to sublimate them through gratifying activities. Sublimation, substitution, talking

out one's problems (mental catharsis), and moderation in direct expression are approaches to emotional control. These techniques and approaches are so widely accepted today that often there is no recognition of their emphasis in psychoanalytic psychology, but their import will be recognized in the following pages.

The Endocrine Glands and the Emotions

The ductless, or endocrine, glands (glands of internal secretion) have an important part to play in the functioning of the emotions. These glands (adrenals, thyroids, parathyroids, pineal, pituitary, thymus, gonads, and pancreas) regulate bodily metabolism, growth processes, and digestion, at the same time that they are participating in emotional experiences. Their activities are complexly interrelated; for example action of the adrenals simultaneously affects digestion, heart action, breathing, and metabolism. Moreover, investigations reveal that several glands function in a particular activity—for example, the pancreas, adrenals, and thyroid all take part in the process of digestion.

The striking effects which have resulted from the stimulation and regulation of the endocrine glands through the use of drugs has led some enthusiasts to say that the study of conduct will some day be reduced to a study of test tubes. At the present time, such an outcome seems highly improbable, because of the complexity of human conduct. The use of thyroid extract, calcium, and interference with the gonads has led to surprisingly different results in cases which at the outset seemed to be quite alike. However, some progress has been made in the realm of personality adjustment through regulation of the endocrines.

An underactive thyroid causes one to be sluggish, apathetic, and irritable. An overactive thyroid may also cause irritability plus restlessness and excitability—some have mentioned the possible motivating role of an overly vigorous thyroid in achieving to Phi Beta Kappa status. Some malfunctioning of the thyroid has been controlled by the use of thyroxin or through surgery. The parathyroids, among other things, have emotional manifestations. The person suffering from parathyroid deficiency is nervous, irritable, sullen, and antisocial—he may be subject to convulsive seizures. Extract of calcium has proved useful in some such cases. Some emotional manifestations can be traced to an interference with the functioning of the gonads. Castrated males are reputed to be weak, sluggish, and lacking in aggressiveness and purposefulness, just as the young bull becomes a patient and docile steer when his sex glands are removed. The

sex glands secrete hormones which influence bodily form, voice quality, and hair growth. Thus far, the sex-hormone preparations have not led to such gratifying results as have the investigations in the realm of the thyroid and parathyroids. Yet some of the American public show little hesitancy about subscribing to such absurd things as goat glands "to restore lost vitality."

The role of the endocrines in emotion clearly has its mental hygiene implications. The delicate balance of the endocrines indicates the need for extreme caution in dealing with them. It would be foolish for anyone to try his own medications independently of the expert supervision of a doctor. Some women have, however, tried to get rid of excess fat by the use of thyroid medication and have lost their hair and their health. Students have experimented with thyroid preparations in an attempt to provide the drive for "cramming" sessions. Such persons have not learned the mental hygiene principle that there is no "royal road to romance," that personality improvement is generally achieved through a slow process of growth. Certainly, tampering with the endocrines without a doctor's advice has no part in the intelligent control of emotions.

CONTROL OF THE EMOTIONS

It is assumed in this discussion that emotions do not have to be expressed in just the way the emotion, by itself, would seem to dictate. Emotional expressions are partially habitual reactions and can be modified because they are habits. While emotions, either pleasant or unpleasant, drive us into most—probably all—our daily behaviors, our intellects can help to steer activities (21:345).

Emotional Repression

When an emotion is repressed, no external manifestation, either direct or indirect, is in evidence to a marked degree. If someone makes a slighting remark to another at a dinner party, the person addressed may give no external expression to his resentment, but internally his endocrine glands go into action: Adrenalin is released, digestion is slowed, and there may be a slight flushing of the face. The existence of the emotion is proved by the fact that, long after the unpleasant incident, it is difficult for him to be his usual sociable, cheerful self.

Whether the emotions should be expressed or repressed is a question which causes some degree of perplexity. According to the Freudian school

of psychology, many of man's difficulties can be traced to the fact that the emotions, especially those relating to sex, have been repressed. Expression can be regarded as the safety valve of emotion. Emotional expression is basic to the functioning of mental and physical aspects of personality. It is not possible to eliminate emotions entirely, and Freud has long contended that the struggle to suppress them often brings about nervous tensions and neurotic tendencies. He has not, however, advised the unbridled expression of emotions. Therefore, a rational training of the emotions should consist in modifying their expression and directing their manifestations into useful and approved channels (Fig. 19). Life in a civilized society demands that consideration be given to the feelings of our fellow beings, and this certainly involves the repression of many of our emotions. Consequently, there arises the paradoxical situation in which it is necessary to repress emotions, which has its dangers, yet also dangerous to express them.

To some extent, psychoanalysis affords a way out of this expression-repression paradox. One may avail himself of an indirect expression of his emotion by talking about his difficulty with another person. Psychoanalysis is a way of analyzing the emotions, so that the individual is brought face to face with the true origin of his conduct. This is accomplished by such various means as dream analysis, mental catharsis (the talking-out method), free association (discussing, while assuming a relaxed posture, things which seem to be related to the difficulty), and hypnosis.[2] Through these techniques, the patient is led to perceive the inadequate basis for his conduct and is able to reconstruct the conduct. Psychoanalysts suggest that release from tensions be achieved through examination and analysis of the conflict situation.

In this connection it might be well to say that one of the developments sought by professional mental hygienists is a saner public view of the role of psychiatrists. There are many people today who would not think of consulting a psychiatrist, because they feel that to do so would be equivalent to admitting that they were "crazy." Actually, a great deal of suffering and serious breakdown might be prevented if more people were to look upon the psychiatrist with the objectivity they adopt when they seek the help of medical specialists. If, as a result of reading this book and seeing the extent, complexity, and seriousness of mental ill-health,
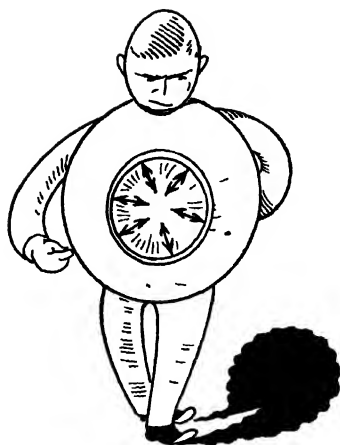
Repression of feelings to produce
shyness, timidity and general
unhappiness
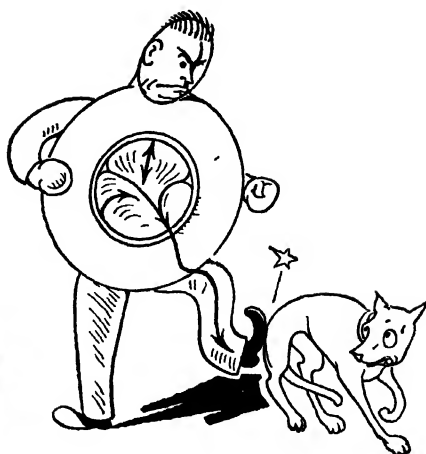
Kicking the dog to release
strong emotion
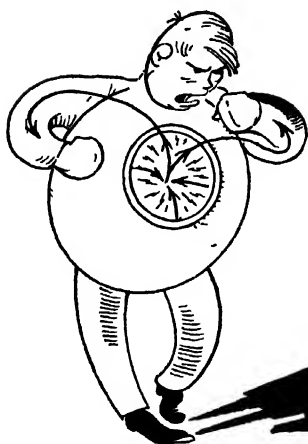
Fighting, quarreling, pouting
to hide or express feelings

Expressing one's feelings through
socially approved media

Fig 19 Techniques for dealing with emotions (*From Harold W Bernard, Mental Hygiene for Classroom Teachers, New York McGraw-Hall Book Company, Inc p. 313)*

you were to adopt the view that a psychiatrist could be consulted without stigma, you would have arrived at a valuable outcome.

Substitution and Sublimation

The direct expression of fear, anger, and rage does not generally solve the difficulty. It is well to redirect the emotional energy into constructive channels, instead of indulging in fighting and fleeing. When a man becomes angry, it is desirable for him to engage in some substitute physical activity rather than to attack. He might walk home at a rapid pace, punch a punching bag, or do some vigorous physical work. He should, however, realize that he is trying to work off emotional tensions rather than to build up his emotion by imagining that some inanimate object is the person with whom he is angry. To imagine the punching bag to be the face of someone who had blocked him would merely increase his anger.

The problem of fear of immediate situations is a little more complex. In some instances the wise thing to do is to flee or to act immediately; sometimes, however, flight does not offer the best solution. But, just as surely as in the case of anger, the necessity exists for working off the endocrine products that have prepared for flight. A person who has become depressed because of failure in business will tackle his problems in a new way (substitution) instead of running away from further anticipated failure. If the first plan did not work, he feels that the second one might. Instead of taking on an attitude of resignation he assumes one of aggressiveness. On the other hand, substitution can also be of an undesirable sort. A man who becomes enraged at his business associates may not immediately give vent to his emotions but may later seek escape from his upset condition by berating his wife and children (projection). In this instance, his substitute activities are doing neither himself nor his family any good.

Another method of dealing with the problem occasioned by the need for repressing the emotions is known as *sublimation*, which is merely a particular kind of substitution. This involves the rational training of the emotions by directing their expression into constructive channels. It signifies the direction of disapproved or selfish desires into higher, socially approved forms of activity. The following are examples:

Thus, interest in teaching, nursing, and social work has been interpreted as sublimation of maternal urges; aggressive tendencies may be sublimated into athletic achievements; throwing oneself into one's work may be a redirection of frustration in the home; career women are said to sublimate their lack of

success in marriage by accomplishments in business or the professions; religion may be a sublimation of deeper impulses which an individual is unable to express.[3]

The difference between sublimation and substitution is that in sublimation the emotional desire is satisfied by being directed into a completely different channel of expression and toward an apparently different goal, while in substitution another activity is employed in an approach to the same problem or for accomplishment of the same goal.

Sex and Emotion

Sublimation is particularly effective for young people in the control of sex drives. Unbridled sexual tendencies work in opposition to the welfare and social expectations of society. Lack of adequate control may lead to social ostracism or even to imprisonment. Moreover uncurbed activity of the sex motives coarsens and blunts an endowment that should be endued with beauty and deep satisfaction. Many avenues for the sublimation of sex tendencies are open to the young people of today. Inasmuch as sex has its physical attributes, a considerable amount of physical activity and exercise in the open air is desirable. Participation in athletic games and sports will do much to consume some of the physical and emotional energy that might otherwise be misdirected. Parties, dances, and social and intellectual gatherings in which the sexes participate on an equal basis provide means of redirection and expression and wholesome gratification. Enjoyment of the fine arts by one in need of new interests, both as an observer and as an active contributor, is recommended by many, since such activity engages the aesthetic tendencies. Music, dancing, and literature provide release from many emotional tensions—including sex drives. Moderate attendance at carefully selected motion-picture shows is another resource, but many of the screen plays are so obviously of a sex-arousing nature that the effect is to stimulate rather than to sublimate. Religion is a valuable source of guidance and inspiration in the redirection of the sexual drives.

The suggestions offered are not intended to indicate that sex should be ignored. Young people should be aware that sublimation is taking place. Fundamental to a successful dealing with sex is the building up of wholesome attitudes through knowledge and intelligence. The need for knowledge about sex is well argued in Carroll's statement:

Excepting where there are physical abnormalities, heterosexual difficulties spring largely from fear: fear of violating the taboos which our culture has set up and fear of lack of competency. Our society is firm in its insistence on sex restraint. Intercourse outside of marriage is frowned upon.

A feeling of personal inadequacy underlies many sexual maladjustments. It is one of the most important causes of frigidity in women and impotence in men. This feeling of inadequacy is usually accompanied by a sense of shame. If sexual maladjustments are to be reduced in number and intensity a healthier social attitude toward sex must be developed.[4]

Substitution and sublimation of the emotions, as a general rule, constitute desirable methods of dealing with emotional tendencies. Sublimation of sex urges has been successfully accomplished by many. More might be successful if they were not plagued by the belief that it is abnormal or dangerous to do so Certainly, with the right attitude, temporary sublimation can be both normal and satisfactory. But it is to be . hoped that ultimately the individual can so organize his life that normal, socially approved expression can be given to sex drives through marriage.

As a person gains emotional control, he will be less susceptible to the strong emotions, such as fear and anger There can be little doubt that often emotions are strengthened by frequent exercise. Expression is desirable, and through the method of substituting socially approved behaviors release can be attained. Suppression too is at times desirable, and through sublimation the dangerous results of unintelligent repression can be avoided. It is in such ways as these that unwholesome emotional expressions can be replaced by intelligent control and the enjoyment of living can be greatly enhanced.

TRAINING THE EMOTIONS
The Role of Habits in Emotion

Emotional expression is the result of planned as well as unplanned experience. Often the characteristic emotional patterns children have developed operate long after the initial learning period and after they are in any way efficient.

The baby responds naively, and lives through direct experience; as he grows older he lives more through memories and expectations, always infused by feelings and emotions which heighten, color, and often distort the past and

the future and by so much may make the present intolerable. He perceives the world in a time perspective and his conduct thereby is reoriented.[5]

Where there are inborn tendencies toward the development of certain emotional patterns, these are steadily being shaped by cultural and familial experiences. In this section some suggestions for planning the development of emotional patterns will be outlined. It is assumed that the rebuilding of old habits and the acquisition of new ones can result in more intelligent direction of the emotions.

Training to Control Anger

The fact that anger is caused by frustration suggests some methods of control: (1) The individual should attempt to avoid situations with which he cannot cope by any other means than resort to anger. This need not be considered retreat. It is merely an aspect of realizing one's own immediate limitation. (2) The individual should develop physical and social skills which make possible an efficient solution of the problem. When this seems to be impractical, the third suggestion may be applied. (3) When satisfaction cannot be derived from one source, its importance may be diminished by securing satisfaction from another source. When anger is caused by incompetency in golf or tennis, another avenue of satisfaction should be sought. When one is dealing with someone else, it may be helpful to give him a compliment for some other skill than the one immediately concerned. (4) This suggestion will help in the control of emotion in others as well as in oneself: "The farther one can go in yielding to another without sacrificing a crucial issue, the more likelihood there is that a dispute will be settled." [6] All these points suggest the development of habitual patterns of reaction which may diminish anger.

Training to Dispel Fears

Control of the emotion of fear is somewhat similar to the control of anger. Fear indicates the existence of a conflict with which a person is unable to cope and therefore tends to run away from the situation. This inability is quite frequently occasioned by ignorance and superstition. One step in getting rid of superstition is to substitute intelligent thought for the habit of "thinking with other people's brains," i.e., accepting their ideas without analysis. A good many fears are learned through absorbing

them from others. Such fears cannot be put down by ignoring their existence; they must be studied, so that the situation can be fully understood. Thus, knowledge is a logical first step.

Many students profess to have a fear of examinations. Most of those who are well prepared do not have such a feeling, but there are exceptions. In one case, a serious student had made so low a score on an examination that she was quizzed orally immediately after the examination. The quiz revealed that she knew the subject well. Her low scholastic record attested to the truth of her statement that she became so fearful that she "blanked out." Her fear could be traced back to a domineering father, who sternly emphasized the importance of high marks. Pressure over the years had built up in her a strong fear. After the source of the fear had been discovered, she was advised to take all the quizzes she could in magazines, to find old tests for which a grade was not forthcoming, and to hold the attitude that she would just do her best. After a few months' trial, she was doing substantially better but the fear had not completely disappeared. In her case two things were done: First, she became acquainted with the nature of her fear, and second, she gained a better, more objective acquaintance with the situation that she feared.

The wider the range of skills, the less occasion there is for fear. Some individuals have the habit of fearing very few things, while others seem to fear many things. The former probably have a greater repertoire of skills. The help of other people—having their confidence, seeing their good example, or attempting to secure their approval—may be an aid, but the ultimate goal is self-dependence.

Many childish fears are naturally outgrown as knowledge is extended, but in dealing with other fears immediate and direct attack is desirable.

Fears seem to come in associated groups, and the elimination of one will help in the elimination of others. Finally, it can be said that two different people in similar fear-producing situations may have quite different reactions. One may give vent to his fear and let it control him, while the other may control his fear by directing it through repression, substitution, or sublimation.

The development of skills and habits which enable a person to control the expression of his emotions is a time-consuming process. The very nature of habit, as has been already noted, should lead one to recognize that change will not occur overnight or take place merely because the person wants to make desirable growth. A guidance worker reports the case of a

boy who was referred to him for help in a personality problem. The worker spent twenty minutes with the boy, trying to discover the source of his problem. A week later, he asked the teacher whether the boy was present. The teacher answered, "Yes, he's here. He is just the same as he used to be." Evidently she did not recognize that the forming of present behavior has taken years and it may require several more years to make substantial changes.

An illustration of the role that habits and experience play in reducing unwelcome emotions is afforded in the development of social skills. One boy at a state university said that when he began his college work he lacked confidence in dealing with people, did not take part in social activities, and would not participate in class discussions. To overcome his difficulties, he analyzed his problem and decided that his habits could be reconstructed. As his fear of people was caused by lack of assurance, he studied a number of common hobbies and learned enough to be able to discuss them with various people. When he was with other people, he would ask about their hobbies and was able to make interesting comments and to ask intelligent questions. As time went on, he began to like the discussion so well that he sought contacts with people and engaged in social activities. To overcome his reticence in class, he tried to anticipate his instructor's questions and studied the topics thoroughly. When a subject he had prepared came up for discussion, he would volunteer, because he was sure he could make a valid contribution. Presently he began to look forward to class meetings with pleasurable anticipation rather than dread. These developments took time, because he had to change his habits, but through practice he acquired skills which did much to overcome the unpleasant emotions that were restricting his progress.

A Constructive Psychology of Emotions

It would be erroneous for the reader to conclude from the foregoing that repression and disguise of emotional expression is the major problem. The fact is that expression and enhancement of some emotions is the major problem. If this is achieved, the inhibition phase would be less insistent. Our aim should be the building of a rich emotional life. The acceptance of a more positive psychology

. . . would mean learning about how to develop, in children and ourselves, the capacities for a variety of strong and colorful emotional experiences, such as are now enjoyed by occasional fortunate personalities.

Particularly, we need to find the secrets of why, for some persons, the every-

day activities of living carry such great satisfaction Emotional experience does not mean merely excitement, or intensely stirred up feeling, it means the kind of warm feeling that one can have in being with an everyday friend, the pleasures some people can get from raking leaves, or listening to the dripping rain, the feel of warm, sudsy dishwater, a house well arranged the satisfaction of watching children at play or a gray fog roll in

It would mean that we should learn to teach our children to enjoy our natural beauties with the kind of passionate wildness that today only a rare Thoreau can feel It would mean knowing how to teach music and all the arts that man has developed in such a way that it could be commonplace to have people get really deep enjoyment from these it would mean raising children so that they can have a full emotional experience of dignity and respect for themselves and the work they are entrusted with in life so that they can feel liked and valued by others feel that they are really fine persons giving them skills that can make them feel adequate capable teaching the arts of friendship and social life so that it is easy to have feelings of friendliness intimacy, and affection toward others [7]

Training the Positive Emotions

Education of the finer and constructive emotions can take place on a conscious level The expression of sympathy for example can be influenced by the habits that are formed Sympathy is a general term indicating behavior directed in behalf of another The ability to share and appreciate the good or ill fortune of another is involved Just as anger has its natural, as well as its learned components so too does sympathy Another step in the cultivation of sympathy is to develop the ability to put oneself in the place of others by making an effort to see their viewpoint Lack of sympathy may indicate lack of knowledge about the other person, rather than lack of a potentiality for that emotion A next step is, therefore, the acquiring of experiences that extend the understanding of one's fellow men It is upon this principle that formal study of other nations and peoples with a view to extending sympathetic relationships, is based In this manner people are enabled to see through the propaganda that would thwart the development of human understanding

On a smaller and more intimate scale this principle of understanding should include the cultivation of associations with persons in one's immediate environment The techniques and skill of courtesy and good manners should be learned because these facilitate associations and are essential to a genuine attitude of sympathy It will be easier to grow into

a feeling of true sympathy for people in all kinds of circumstances if one will treat them with the deference which is inherent in good manners. A review of your own personal reactions toward those who have extended you courteous treatment is sufficient proof of the social and personal value of such conduct.

In education for pleasure, satisfaction, and appreciation, principles similar to those mentioned in connection with the other emotions are applicable. Pleasure can arise through the exercise of any skill or capacity that the individual possesses. Two things are inherent in this statement: exercise and capacity. It is necessary to express the emotion of pleasure before it becomes a functional thing, and it is essential that pleasures be derived from the exercise of some existing capacity. Satisfaction comes from activities in which a person has some degree of skill and understanding. People often say that they intend to develop an appreciation of literature and music when they have more time at their disposal. The accomplishment of this intention is unlikely, because the capacity dies out when it is not exercised. The person who has an appreciation for good music and literature is one who has made a habit of exercising his capacities for appreciation in these areas. Skill, knowledge, understanding, participation, and experience are just as necessary for pleasure and appreciation as for the control of negative emotions. This is one of the significant reasons why college students should, while in school, seek to develop (by exercise) those activities which contribute to what we know as a well-rounded personality. There are all too many adults who have permitted the stress of their daily routines to interfere with opportunities for exercising their appreciation of art, music, and literature.

The Role of Relaxation in Training the Emotions

Analysis of the experience of an emotion reveals that it is accompanied by some degree of bodily tension. In anger and fear this tension reaches such a state that bodily incoordinations result. Often the tension amounts almost to a state of paralysis. One of the necessary steps in controlling emotion is to learn the meaning and use of relaxation. Physiologists, doctors, and psychologists point out the need for relaxation in living competently in a civilization characterized by compact social organization, financial complexity, technological improvement, and international dependence.

William James stressed the need for relaxation years ago, but far too many people have not yet learned the lesson.

We say that so many of our fellow-countrymen collapse, and have to be sent abroad to rest their nerves, because they work so hard. I suspect that this is an immense mistake. I suspect that neither the nature nor the amount of our work is accountable for the frequency and severity of our breakdowns, but that their cause lies rather in these absurd feelings of hurry and having no time, in that breathlessness and tension, that anxiety of feature and solicitude for results, that lack of inner harmony and ease, in short, by which with us the work is so apt to be accompanied, and from which a European who should do the same work would nine times out of ten be free. These perfectly wanton and unnecessary tricks of inner attitude and outer manner in us, caught from the social atmosphere, kept up by tradition, and idealized by many as the admirable way of life, are the last straws that break the American camel's back, the final overflowers of our measure of wear and tear and fatigue. . . . It is your relaxed and easy worker, who is in no hurry, and quite thoughtless most of the while of consequences, who is your efficient worker; and tension and anxiety, and present and future, all mixed up together in our mind at once, are the surest drags upon steady progress and hindrances to our success.[4]

What is the way out of this state of emotional tension which interferes with our efficiency and complete enjoyment of life? James suggested that it was necessary for one genuinely not to care whether or not you are relaxing. That is, a person must have the attitude of relaxation before he can achieve the physical condition of relaxation. In order to achieve this attitude, the individual must get rid of egotistical ideas about his own importance. In all probability, the world will go right on, even though your job has to be done by someone else. Once a decision has been made and acted upon in good faith, the one who has made the decision should forget about the possible outcomes which might have resulted from a different course of action. "Crying over spilled milk" is not only useless; it is detrimental to the attainment of mental health. This argument does not imply that a person should neglect his work but aims to make clear that a systematic organization for work, including a time for relaxation, should be developed.

Many persons in positions of responsibility and authority have found that they are more stable and efficic r* if they take a short rest immediately after a meal or during the late afternoon hours. Their work is definitely organized. Employers have concluded that it is to their own benefit to provide periods of rest for their employees. Some believe it effective to relax during odd moments between duties, in time that is frequently given to feverish newspaper reading or to hurried planning for other ac-

tivities. Time required for commuting can be put to a constructive use in the replenishing of physical and mental energy by relaxing. The secret of those who can get along adequately with fewer than eight hours of sleep is, to a great extent, their ability to use odd moments for relaxing.

While the value of relaxing is generally recognized, the answer to the question of how to relax is not so widely known. Edmund Jacobson [9] believes that the ability to relax is acquired through conscious habit formation. Even when an individual thinks that he is relaxed, scientific analysis may show that tension is present Jacobson advocates the detection of tension by giving conscious attention to a particular muscle. This can be done by flexing the muscle and then studying the feeling that results as relaxation progresses. After one muscle has been relaxed, attention should be given in the same way to another muscle. Since habits are involved in this process, no one should be discouraged by not making speedy progress. Jacobson recommends that periods of one hour at a time be devoted to this training during the early learning period. His method will be found to be effective for overcoming insomnia. As a person lies in bed, he can start with the muscles in his toes, giving conscious attention to their relaxation, then proceed upward throughout the entire body, ending with the relaxation of the muscles in the jaws and throat. In this way the entire body can be relieved of muscular tension If one is attending to the problem of progressive relaxation, he cannot at the same time be concerned with the worries which are keeping him awake. It is felt that applying Jacobson's methods would result in a more economical expenditure of energy—that like dancers, singers, and acrobats the best performance of workers will be achieved without an orgy of energy output (84:357).

Worry as a Threat to Emotional Training

Worry is a state of anxiety or vexation in which the individual frets over conditions instead of taking active steps toward overcoming the particular difficulty. It involves a state of tension that causes a drain on physical energy and is a sort of thought process that leads to no conclusion. As this brings the "thinker" back to his original problem, it is called "circular thinking" as contrasted to "straight-line" thinking, by means of which one gets somewhere, i.e., reaches a conclusion (see Figs. 20 and 21).

Worry actually inhibits mental associations and thus causes loss of effective power. The physical effects are decidedly undesirable, as is evidenced by experiments which have shown that strong emotions, anxiety, and prolonged tension may produce such an abnormal secretion of glycogen as to cause it to seep through the kidneys and produce a sort of
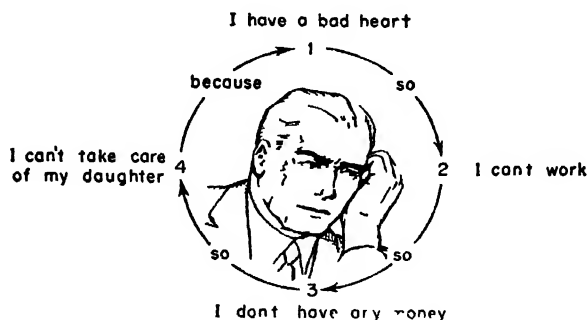
Fig 20 Schematic representation of an actual case of worry After a great deal of discussion with the author the man decided that worry was not getting him anywhere and, in fact, might even be aggravating his heart condition He decided to do some straight-line thinking
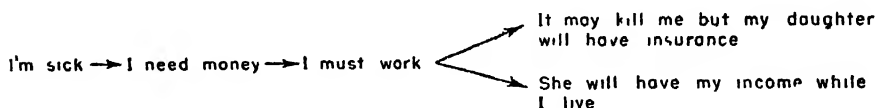
Fig 21 Schematic representation of directed thinking He did go to work and in spite of a negative prognosis by his doctor he is years later, still alive He has put his daughter through college, seen her serve a successful enlistment in the WAVLS and become established in the teaching profession His thinking ceased to be of the circular type called worry and became straight-line thinking that led to conclusions other than the original perplexity

temporary diabetes, known as "glycosuria " The control of worry is, therefore, a very practical concern in the interests of both mental and physical health

Nevertheless, everyone probably worries to some extent, and warnings about the dangers and uselessness of worry do not solve the problem There are, indeed those who claim that worry is beneficial Such an assertion is, of course, based upon a certain concept of worry which presents it as synonymous with genuine concern—thus making a habit of worrying seem desirable. Admittedly, concern and planning for the future are **essential to human efficiency, but this is not worry.**

Since worry usually accompanies a feeling of inadequacy or inferiority, one of the first steps toward eliminating it must be the development of confidence through the acquisition of skill and knowledge. The wise person will carry on some constructive activity that prepares him for the future. Mere worry does not improve one's ability. Worry is a form of vague fear; so another step in overcoming it is to get a clear understanding of the problem. Analysis (writing the issues involved will often aid in accurate evaluation) and understanding will help to dispel the ignorance that causes the fear and worry. A good method of convincing oneself of the uselessness of worry is to recall some event that has previously occasioned worry, so as to see whether the actual event, when it did occur, proved to be as bad as had been anticipated.

Steps toward Reducing Worry

There are a number of things that can be done to reduce or even eliminate worry: (1) Sit down with the problem; give some time to a consideration of the bothersome situation. A significant factor in worry is the inclination to procrastinate over making a decision. During this "putting-off" period, the tensions have a cumulative effect, which makes the problem seem increasingly difficult. (2) Enlist the aid of an expert. College students have deans and advisers available to help them. There are bankers, lawyers, ministers, doctors, and others who are trained to give wise assistance. Many worries are caused by a lack of adequate information; so the obvious course is to find someone who can help you recognize the facts. (3) Talk with someone—anyone—not necessarily an expert. Often describing the problem to another person helps you to straighten out in your mind the elements of the difficulty. But most of all, this talking serves as mental catharsis. Sharing the problem with another seems to reduce the burden that has been pressing heavily. (4) Get at the cause. This is a factor in the solution of any mental hygiene problem. The services of a psychiatrist or a psychologist can be very helpful in finding out causes, but sometimes the worried person can himself get at the source by taking the three steps just described. (5) When you find the cause, face the facts and *do something about them.* If you are worried about grades, seek for an answer in an applied time schedule, a reduced number of credit hours, less outside work undertaken, or improved techniques of study. If the worry is about finances, consider possible reductions in expenditures, available sources of extra revenue, or the wisdom of securing a loan. If there is an answer, not only will doing something

active reduce the problem, but filling your time with action will leave less opportunity for nonadjustive worry. (6) Even if none of the above attempts will work successfully, it is certain that more worry will not help the situation. You may as well let events move on as they will. Many experiences have proved that it is perfectly possible to put useless thoughts resolutely out of one's mind. Tension can further be reduced by engaging in activities which are not related to the worry—sports, social pastimes, movies, concerts, reading, travel, and other resources. Many times, after having turned away from the problem by resort to these substitute activities, you can return to attack it with fresh vigor and can do some straight-line thinking that will be adjustive.

SUMMARY

Emotions are an inseparable part of life. Uncontrolled, they contribute to waste and unhappiness; controlled, they add zest and value to living. This is understandable when we stop to realize that emotions involve physiological changes that affect both physical and mental functions. Study of the theories of emotion leads to the belief that emotions can be controlled and directed. The James-Lange theory indicates that giving response to the emotion will tend to make it stronger. The Cannon theory teaches that emotions may be of value in meeting an emergency and that, when direct expression is socially undesirable, acceptable physical substitutes should be provided. Behavioristic interpretations claim that certain basic emotions, through training and experience, expand into many and varied forms of expression and that the experiences can be so directed that emotional control is entirely possible. Psychoanalytic theory stresses the importance of the unconscious as a seat of turmoil unless substitution, sublimation, and some form of catharsis relieves the pressure of suppressed experiences and instinctual urges. As in the Cannon view, some form of expression is essential to optimum adjustment.

Research into the role of the endocrine glands in emotion shows that, while emotion is influenced by glands, a particular glandular disturbance does not necessarily indicate that identical kinds of conduct will be aroused in different people. At the present time, the study of habit formation in the control of emotions leads to a more optimistic outlook than does the notion that emotions will be controlled by hormone injections.

For control of the emotions, two general and valuable suggestions are found in the techniques of substitution and sublimation. Sublimation of

sex drives during youth can be accomplished through engaging in various types of physical, social, mental, and aesthetic activities. Employment of these suggestions involves the formation of new sets of habits, which is the key to emotional control. Among the suggestions for achieving such emotional control are the following: the development of skills which enable a person to cope successfully with his environment; the acquisition of knowledge which will overcome fears; participation in social activities, so that self-confidence can be achieved; exercise of the finer emotions, beginning at an early age and continuing the practice throughout life; development of the ability to place a true evaluation upon events through being able to put yourself in another's position; and the establishment of friendly relationships with others so that they can be confided in, which will help by bringing the causes of emotion into the open where they can be analyzed.

Finally, much can be done toward controlling the emotions by employing what William James calls "the gospel of relaxation." Emotional tension can be partially reduced through the assuming of the position of physical relaxation. Progressive relaxation, periods of rest during the day, and actual practice in the habit of relaxation are specific suggestions for the control of emotional tension. Worry is a threat to emotional poise, and since it is usually concerned with what has already happened or what has not yet happened, our active concern with the present will help to eliminate its dangerous effects. Back of worry lies a feeling of inferiority and inadequacy. It follows that our actual inferiorities should be recognized and our imagined ones be accurately evaluated. This can be accomplished by substituting intelligent conduct for emotionalized thinking.

There is no magic formula for achieving mental health through emotional control. The long process of growth and habit formation, development of the ability to face reality, concern with the present, and the use of intelligence are keys to emotional control.

TEST YOUR COMPREHENSION OF THE CHAPTER

Decide whether the following statements are true, false, or questionable, and check with the content of the chapter or compare with others who have studied the material.

1. Since emotions cause deep-seated physiological changes, it is highly desirable that we get rid of them.

2. **The degree of an emotion is its most important aspect; i.e., even what might ordinarily be a pleasant emotion may be so strong that its effect is to tear down the organism.**

3. The James-Lange theory is almost directly in opposition to the idea of mental catharsis, proposed by the psychoanalysts.

4. According to the behavioristic theory, emotions are a primitive sort of response which prepares a person for combat.

5. Psychoanalytic theory forwards the belief that sex urges must be directly gratified or neurotic behavior of some kind will soon develop.

6. Nervousness, instability, and excessive activity may indicate that a person has an endocrine disturbance, but more likely his condition is due to poorly formed habits.

7. Emotional repression is advisable only when such a program is temporary—ultimately all emotions should be expressed.

8. The idea of substitution and sublimation finds justification in both the James-Lange and the Cannon theories of emotion.

9. A good method for reducing the tension of ungratified sex drives is to ignore them and participate in substitute activities.

10. Some people are just naturally more prone to anger than others.

11. As a general rule we do not fear things which we know well.

12. A good way to develop sympathy is to learn the technique of courtesy and good manners.

13. A person may get pleasure from anything that he does well, even if it is not socially approved.

14. It is impossible to relax physically and at the same time be tense emotionally.

SUGGESTED READINGS

Bernard, Harold W., *Psychology of Learning and Teaching*, New York: McGraw-Hill Book Company, Inc
    This chapter contains an approach to understanding emotions

through the concepts of basic human needs and developmental tasks. To the extent that needs are satisfied and developmental tasks of various ages are accomplished, the emotions of the individual will be healthful. If needs are not satisfied and tasks are failed, the negative emotions take precedence.

Coladarci, Arthur P. (ed.), *Educational Psychology*, New York: The Dryden Press, Inc.,

These readings deal with the role of motivation in education. An understanding of interests, frustrations, levels of aspiration, and effective use of intelligence will be promoted through the descriptions presented in these basic research studies.

Frank, Lawrence K., *Feelings and Emotions*, New York: Doubleday & Company, Inc.

In this booklet the source of satisfactions, dissatisfactions, and personal and social attitudes are traced from early childhood. The importance of others, the need for expression and sublimation are discussed. The treatise will be helpful in understanding both oneself and others.

Kaplan, Louis, and Denis Baron, *Mental Hygiene and Life*, New York: Harper & Brothers,

The authors describe the spontaneity and self-centeredness of childish emotions and the necessity for changing to responses which are socially oriented as we grow. The need for delay of gratifications, for both inhibition and expression, and for enduring some frustration are considered.

CHAPTER 10 *The Maturing Personality*

The focal position of the study of personality in adjusting processes, mental hygiene, and psychology in general is well justified. Many persons' interest in psychology stems from a desire to learn more about personality. Outside academic circles there are many who seize on books and articles dealing with personality, with a view to improved personal and social effectiveness. Advertisers capitalize on this ambition by offering short courses in personality development, by trying to provoke readers into using a particular product, or by offering some secret to immediate popularity. Unfortunately for those who respond to such lures, personality development is a slow, continuous process of individual growth for which there is no short-cut substitute.

This whole book is actually devoted to various aspects of the engrossing problem of developing personality, but to read the book is merely to take a short step on the way. One who gradually advances in the ability to apply the principles set forth is developing personality. Even the application and incorporation into habit of *some* of the ideas suggested by advertisers may serve as steps in the right course. Encouragement to perseverance is suggested in the proverb "Step by step we go a long way."

There are two major reasons why college people are and should be interested in the problem of personality growth: First, personality concerns each one as an individual—realization of his capacities, the achievement of his goals, and the growth toward happiness and efficiency are intimately personal. Since men and women are naturally egoistic, these factors deserve attention. Second, personality is related to one's social effectiveness. Those action patterns, those habits which make us acceptable to others, are aspects of desirable personality growth. These two reasons fold back

into each other. Anyone who has achieved the first, the selfish, aims of personality is more likely to secure the love, respect, or admiration of his fellows. And because we desire to have significance and to be approved by others, the extent to which we realize the second phase enhances our own drives for self-realization.

SOME MISCONCEPTIONS REGARDING PERSONALITY

There is much disagreement among psychologists as to proper definitions, basic drives, and the contributing factors of personality. G. W. Allport, one of the outstanding authorities in the area, asserts that "Personality is far too complex a thing to be trussed up in a conceptual strait jacket." [1] Nevertheless, there are some things that are known—among them is a recognition of some popular misconceptions. The eradication of these false beliefs can serve as the first step to an appropritaely maturing personality.

Hair Color Indicates Temperament

One misconception is that red-haired people have quickly aroused and hard-to-govern tempers. Psychologists have pointed out, in vain it seems, that, according to the indications of research, control over one's temper is largely a matter of habit and a dark-haired person is just as likely to have a poorly controlled temper as is one with red hair. When ill temper is caused by harsh external circumstances or by glandular imbalance, as is often the case, it is obvious that unfortunate things can happen just as readily to a blonde or a brunette as to a red-haired individual. A brunette is no less likely to suffer from improper calcium assimilation (a function of the parathyroid glands) than is anyone else. If there is any connection at all between color of hair and a hot temper, it is more likely that a child who is teased about his red hair and is told that he will have a hot temper may try to live up to expectations and then carry the response over into adult life. Then, too, because his temper is alleged to be due to inherent causes, his conduct is excused to a greater extent than it would be in other cases. Thus, his experiences contribute to his lack of self-control, which definitely is not caused *directly* by the color of his hair.

A similar belief is that blondes are more fickle than brunettes or, vice versa, that blondes make better wives than brunettes because they will

be more steadfast. A newspaper article argues that blondes, being more "cuddly," make good wives because they are willing to spend quiet evenings at home, whereas brunettes, being ambitious, drive their reluctant husbands to extra study and social functions in an effort to be recognized in society. Such statements are likely to cause people to make unwise decisions, both in regard to themselves and in their relationships with others. It would be much better to judge people by their actions than by their possession of light, dark, or red hair—a circumstance which has absolutely no basic causal relationship to personality traits. Certainly explaining away our undesirable traits on the basis of hair color is an unwholesome use of rationalization.

Physical Characteristics Are Indicative of Personality

Another misconception which relates personality to physical characteristics is the idea that small people are more intelligent than large ones. This notion would imply that growth in physical stature must be compensated for by a limitation in mental growth. Empirical evidence seems to show a *very slight* positive relationship between size and intelligence. Mentally gifted children are on the average, taller and heavier than are children of the same age with lower test intelligence (108:23). However, on a relationship so slight, it is utterly foolish to found a theory of correspondence between size and intelligence to apply to any individual. The question is therefore, one of academic rather than practical or personal interest. The misconception probably arises from the fact that large children are compared with children of the same age in the same classes and, because *they appear to be older,* more is expected of them. Actually, it is not the size but the age—that is, the number of years of living experience—that should be counted. As in the case of hair color, judgments of personality should be based upon performance rather than upon physical characteristics.

The relationship of physical characteristics to personality traits has been a matter of speculation for many ages. For example, Hippocrates, born 460 B.C., claimed that personality was dependent upon the *humors* of the body. In modern times, Cesare Lombroso (1835 to 1909), an Italian criminologist, advanced the theory that criminal tendencies in a man could be identified by certain organic and physical characteristics. Overdevelopment of the lower jaw, projecting ears, ferocious facial characteristics, and defective teeth were supposed to characterize the criminal type. Although a number of investigators have made careful studies which

disproved Lombroso's theory, many persons permit their first impressions of others to be influenced by facial features. Their bias is expressed in such statements as "My, he certainly looks like a crook" or "That boy will grow up to be a thug—with that low brow and those big ears." How much better and safer it would be to reserve judgments until they are based on information instead of being influenced by popular misconceptions which have been reduced to meaningless or even harmful platitudes.

The study of the relation of physique and personality has recently been revived by William H. Sheldon. He theorizes that there are three major types of physique and personality: The endomorphic (heavy) person is inclined to physical gratification, loves pleasure, and enjoys others. The mesomorphic (athletic) individual enjoys physical exertion, is energetic and competitive. The ectomorphic (thin) person enjoys solitude and intellectual activities and is relatively sensitive (102). Sheldon's theory has the great advantage of allowing for continuous variation between types rather than making clear-cut distinctions. A given person may be predominately one type with a little of the other types, or he may be about as much of one type as of the other two. The theory, at present, seems to merit open-minded consideration and does have the advantage of suggesting that normal personality traits for any one person may differ quite markedly from the normal personality orientation of another. However, since personality is shaped also by environment, the relation between physique and personality will probably never be found to be highly definitive.

It has been demonstrated many times that judgment of personality and character from facial features is unreliable. Groups of students have been presented with photographs of men and have been asked to indicate which were criminals. The students selected pictures of college professors just as frequently as they did those of actual lawbreakers. According to a story about one such experiment, the picture of J. Edgar Hoover—prominent law enforcer—was believed by a majority of the students to be that of a man of the "criminal type." Numerous studies dealing with this problem have led to a result in which students of psychology and mental hygiene might well place their faith: that all adequately trained psychologists are emphatic in denouncing the fallacy and superstition of analyzing character from facial features. The important thing, from the standpoint of personality, is not how a person looks but how he **acts.**

Handwriting Reveals Basic Personality

Interest in the analysis of personality has led many people to waste their money in consulting quacks who profess to diagnose personality through an analysis of handwriting. Letters "a" and "o," if left open, are supposed to indicate looseness of character, while firmly crossed "t"s and accurately dotted "i"s reveal firmness and steadiness of character. No thinking men would look for improvement in anyone's personality merely because he had suddenly taken pains to cross his "t"s and dot his "i"s. Legibility might be increased, but it is doubtful if a basic improvement of personality trends has been achieved.

Some of the founders of our nation wrote so poorly that only with difficulty can their words be interpreted; yet history credits most of these men with having had sound characters. Students who are deficient in scholarship often write precisely and symmetrically, while many a good student can barely read his own writing. Of course, it is true also that many good students write very well. It would seem that the degree of relationship between intelligence and handwriting is not high. The same generalization can be made concerning the correlation of personality and handwriting. It is probably more reasonable to ascribe the quality of one's handwriting to the type of instruction he has had, the structure of the bones of his hand and wrist, the degree of bodily coordination he possesses, and the interest he takes in writing than it is to regard his handwriting as a reflection of characteristic behavior tendencies.

Members of a Given Race or Nationality Possess Unique Personality Traits

A whole series of misconceptions is based upon the idea that certain races or groups of mankind have unique innate patterns of behavior. A great deal of misunderstanding and human misery have resulted from the belief that Jews are avaricious money-makers. Objective studies indicate that in reality the Jews, as an ethnic group, possess no more money than do members of other ethnic groups and are as socially generous. Such facts are accepted very reluctantly, if at all, by persons who permit their thinking to be done on an emotional rather than an intellectual basis. The lack of intelligence ascribed to Negroes, in comparison with whites, is more likely to be due to cultural and educational opportunities' having been denied them than it is to inherent lack of learning ability. Most

anthropologists and psychologists agree that data concerning racial differences in intelligence are probably affected by the devices used in measurement and by the cultural environment of the persons measured.

It is probable that many Englishmen have unwarrantably experienced embarrassment because of their reputation for being slow to see the point of a joke. Other common fallacies are that Irishmen are pugnacious, Scotsmen are penny pinchers, Germans are stubborn, and Swedes are slow and stolid. Of course, since men of a particular nation live together and are faced by similar conditions, they do tend *to develop* somewhat similar personality characteristics. But the supposition that a person is inevitably what he is because of his being an Irishman, a German, or a Jew (that is, because of inborn factors) is far from being supported by the facts. An Irishman brought up with only Germans around him would take on the general behavior acquired by Germans. Assertions regarding inborn racial or national characteristics have no more foundation in fact than have the beliefs that handwriting and hair color are indicative of personality traits. It is well to remember that the differences between members of a given race or nationality in personality and character are much greater than the differences between races or between nationalities.

Other Misconceptions

Some other misconceptions regarding personality include the following: Eyes set wide apart indicate that a person has histrionic ability (ability in music and dramatics). Thin lips indicate a cruel nature, while thick lips show lustful, sensuous tendencies. Fat people are, as a general rule, good-humored. Thin people are cunning and sly. If a person is not in the habit of looking directly into another's eyes, he is dishonest and must be watched for underhanded tricks. Lack of mental ability is compensated for by the possession of extraordinary mechanical ability. People who are great artists have what is known as artistic temperaments; therefore, they "blow up" with little or no provocation. All such beliefs as these must be discarded if evaluation of personality is to become more accurate.

SOME FACTS ABOUT PERSONALITY

Our understanding of personality can now be further developed by looking at some of the facts which have been discovered through observation and experimentation. Since whole books have been devoted to such portrayal, it is apparent that the treatment here must be selective. Data

which have particular applicability for individual development and adjustment have been chosen for consideration.

Meaning of Personality

The term "personality," though widely used, has different meanings for different persons. Many seem to think that an individual either has personality or does not have it. The fact is that everyone has a personality. Be it good or bad—whether it affects others positively or negatively—the personality is there. The meaning that is usually intended when anyone says, "He has personality," is that he has a positive, pleasant effect on others—that he is socially effective. A few years ago it was popular to refer to personality characteristics as "It" and to think of "It" as being synonymous with "sex appeal." Personality is a composite of all the qualities, features, and traits that an individual possesses. According to Karl Menninger, personality

. . . has been used to describe almost anything from the attributes of the soul to those of a new talcum powder. As I shall use it, it means the individual as a whole, his height and weight and loves and es and blood-pressure and reflexes; his smiles and hopes and bowed legs daged tonsils. It means all that anyone is and all that he is trying to become.'

The words "all that he is trying to become" are specially emphasized by C. W. Allport, who says, "The possession of long-range goals, regarded as central to one's personal existence, distinguishes the human being from the animal, the adult from the child, and in many cases the healthy-personality from the sick." ³ The maturing personality is one which envisions improvement and makes progress toward greater self-realization. Menninger's statement does not make obvious one consideration which is extremely important, i.e., the effect of the composite traits on others. This lack is supplied in the definition of personality as "the integrated and dynamic organization of the physical, mental, moral, and social qualities of the individual, as that manifests itself to other people, in the give and take of social life. . . ." ⁴

The reciprocal relationship between the individual and others makes it rather essential that everyone should be careful in describing another's personality, because what he is really doing is expressing his own reaction to that individual—which is not purely an objective reaction—and he is

thus revealing himself. Perhaps personality descriptions would be less freely used and less widely misused if it were considered that "In ordinary situations, an individual who describes the personality of another in whose presence he has been is describing his own reactions almost as much as those of the other party." [5]

It may be concluded that peronality includes one's inherited characteristics and potentialities, his peculiarities and normalities, as well as his learned reaction patterns, as all these affect and are reacted to by fellow beings.

Personality—the Result of a Long Process of Growth

Personality cannot be remade overnight by means of five or ten lessons. Before anyone can do much to improve his personality, he must fully realize that no outsider will be able to turn him into a new man. *There is only one kind of improvement in personality and character, and that is self-improvement.* This self-improvement must be achieved through a long, slow process of growth. It involves all that was said in the chapter relating to the breaking and formation of habits. Since the personality of the present time is the result of all the experiences that the person has had since birth, his personality in the future must be the product of those past happenings, plus present events, plus his future strivings. When the concept of personality as stated by Menninger is considered, it becomes obvious that personality, since it includes so many factors and qualities, must be the result of a slow process of growth. What one does now—today —is important in shaping his personality.

The Role of Heredity in Personality Development

One's physique and facial characteristics cannot be greatly modified by environmental factors. A Chinese born in the United States may grow an inch or two taller, as the result of a better diet and less crowded living conditions, than he would have in China, but he still retains characteristic Chinese features. These are the result of his heredity. As has already been pointed out, it can be predicted only with great uncertainty that behavior tendencies are the result of race or heredity—though physical features are due largely to inheritance.

The upper limits for the development of intelligence are fixed by heredity, but it is probable that present intellectual status, for the great

majority, is below the inherited possible maximum. In fact many psychologists report that few, if any, persons work up to their inherent potentialities. This situation gives rise to the assertion, "Mankind is well-nigh universally satisfied with mediocrity." Under vastly improved environments, children have been known to make what are surprisingly large improvements in their tested intelligence quotients. This development is schematically represented in Figure 22.
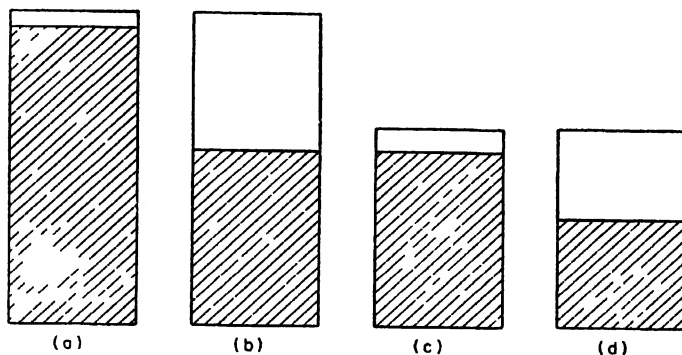
Fig 22 Schematic representation of the interdependent role played by heredity and environment The outer rectangle represents potential The crosshatched area represents developed personality (a) represents an individual with large native potential who has developed close to his maximum (b) represents one who has large capacity but who has failed to realize the potential (c) represents one with small capacity who has utilized that capacity effectively (d) represents small potential and small realization The extent to which potential is realized is dependent upon (1) environment and (2) the way the individual reacts to that environment

In one community where the ancestral stock was not very strong, social workers predicted that a very large percentage of the child population would, in a few years, be contributing to delinquency, prostitution, crime, and dependence. However, a group of teachers went into the community determined to see if this gloomy forecast could not be prevented. They did so thorough a job, in their social, educational, and recreational work, that the dire prediction of the social workers was far from being realized. The heredity of these children had not been changed, but the development of that heredity had been materially affected (39). The implication for every person—college students included—is that hereditary limitations to personal growth are only vaguely known. A safe assumption is that we can each develop more than we already have.

With these observations in mind, it is fallacious for an individual to

evade responsibility for his own improvement by saying that he is what he is solely because of his heredity. It will be much more in keeping with the mental hygiene viewpoint to realize that heredity only provides a basis upon which to work, instead of determining the end product. Heredity is important in determining personality, but it is not the sole factor. It may not be possible to "make a silk purse out of a sow's ear," but it might be possible, by the exercise of care, to make a very present-able pigskin bag. It is important to have good materials with which to work, but the ability of the workman is also important. It may not be possible for everyone to become a genius, but it might be possible for many to realize more of their potential.

The Role of the Environment in Personality Development

It is clear that learning influences the growth of personality. Learning should not be conceived of as something that goes on only within the school. Probably the majority of learned reactions are acquired from all the experiences which are provided by environment--home, family, play group, community, school, work contacts, newspaper, radio, television, motion pictures, and the like.

It should be made clear however, that learning opportunities are not simply provided fortuitously or accidentally by the environment. To a marked degree one selects that part of the environment to which he will respond (see Fig. 3) Physical stimuli and physical circumstances are frequently not so important as the way a person looks at them This idea is incorporated in the psychologist's concept of life space, i.e., that part of the environment which affects the behavior of the individual Obvi-ously, much that is present has no effect on some individuals at a given time.

Hence, environment alone cannot be blamed for an existing state of affairs. A person can choose and select at least some of the aspects of his environment. Companions, recreations, reading materials, radio pro-grams, occupations, fields of study, and the like, can and should be a matter of wise personal choice. Activities which have been found by others to have a constructive effect upon personality may provide guides for the selection of certain factors in the environment which one wishes to have acting upon himself. Furthermore, experience is dependent upon an experiencing person. Many modern psychologists view with incredulity the extreme belief that there is a one-to-one relationship between stimu-lation and response. The individual selects phases of his environment to

which he responds. Theoretically, a country lad raised in the woods will perhaps not react so quickly to a coin dropped on the street as a city-bred boy would, while, on the other hand, the country boy will more quickly respond to the snap of a breaking twig, when the city lad would not even hear the sound. Two students listening to the same lecture get quite different ideas from what they hear Present experiences are dependent upon previous experiences and reactions, as well as upon the aims, aspirations, and ambitions which lure the individual toward novel courses of development. *The individual is, in fact, a part of his own environment.*

Environment, then, does provide formative influences for personality development. However, individual responsibility cannot be avoided by permitting this statement to stand alone Heredity provides only a basis for personality development; it does not contribute a formed individual. This statement can now be extended Environment contributes to the shaping of the raw material of personality that is given by heredity, but that contribution is dependent upon the response of the person (see Fig. 23).

The Role of the Individual in Personality Development

The foregoing discussions of heredity and environment indicate that the individual is, to a great extent, accountable for the direction of his personality growth This has led Arthur I. Gates to assert that a happy and efficient self results from eternal vigilance on the individual's part (45:598). While heredity provides one's physique and facial characteristics, there are many personality factors that are within the control of the individual Good grooming—neatness and cleanliness—can do much to compensate for lack of natural beauty Erect carriage creates the impression of confidence and emotional poise These factors not only have an influence on others but also enhance the individual's self-esteem Almost everyone has at some time or other enjoyed a feeling of confidence when he was appropriately dressed for an unanticipated occasion. Since personality is interpreted by others, personal appearance is of no little importance.

Physical attributes and appearance, of course, must yield first place to inner personality characteristics While Mrs. Eleanor Roosevelt is not considered beautiful in features, her attractiveness and beauty of character are acknowledged widely. She has made the most of what nature gave her. Then, too, emotional control is something that is to some extent

acquired. Mrs. Roosevelt acquired poise through working to overcome the handicaps she felt and through forgetting herself in her interest in others. It may be that some people are naturally more irascible than others, but this does not prevent their exercising control or excuse them from doing
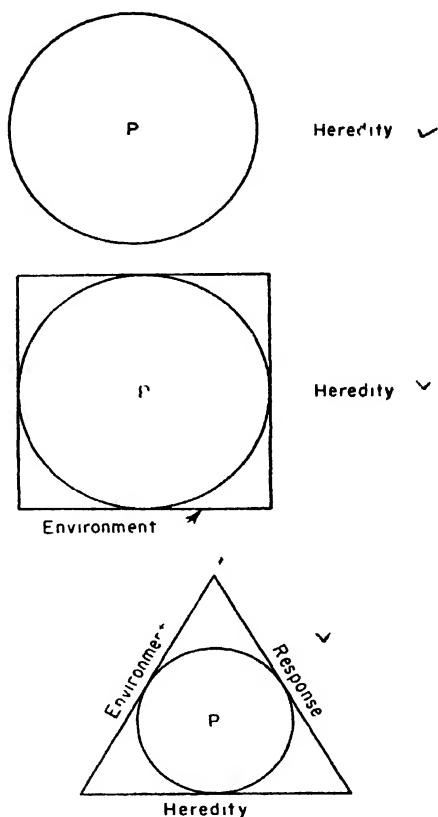
Fig 23 Theories of personality

so. The mature individual must himself assume responsibility for his actions.

Speech is a factor that can be subject to considerable control, and it is one that continually makes some kind of impression upon other persons. It is a familiar idea that speech reveals the man. How important it is, then, that every person should create the best impression possible through a precise, accurate, and easy use of language! The significance of

correct speech when one is applying for a job has been greatly, and justifiably, stressed. Less stress is placed on speech habits in one's daily contacts with family and companions, but such habits have real significance. Speech cannot be put on and off like clothes. Speech is used by psychologists as one of the clues to understanding personality. Basic feelings are reflected in speech habits. Hence, all that we do toward applying the principles of better personal adjustment will have a tendency to improve our speech patterns, and direct efforts to improve speech will strengthen personality.

Control can be extended to include patterns of etiquette, also. People are likely to be considered boors when they are unaware of, or unobservant of, approved social forms. Preparation for socially effective behavior demands that the requirements of society should be learned and adhered to. Similarly, morals are susceptible to control. The customs and mores of society should be observed if harmonious relationships are to be entered into and maintained. It is true that certain rules of etiquette and some moral codes seem crude and out of place, but the fact remains that ease of adjustment is frequently dependent upon conformity, even in such a case.

Although it was discussed in an earlier chapter, the reader should note that the maintenance of physical health is partially an individual responsibility.

The Limits of Personality Modification

The above discussion of the phases of personality—heredity, growth, environment, and the person's own reaction and effort—leads to the question "What can I believe in regard to the extent to which personality can be remade?"

It would be foolish to take the view (which some profess to believe in) that a person can become anything that he wants to be. The undeniable fact is that every person has limitations, though they may be hard to measure, beyond which he cannot develop. The desire to be the world's heavyweight boxing champion, backed by exercise and training under experts, does not assure—or even promise—attainment of the goal. The presence of many "punch-drunk" ex-fighters attests to this truth. Some truly ambitious person may practice long hours, under the best teachers, and still not even come close to becoming a notable concert pianist. The natural gifts or capacities are a first consideration in determining the extent of personality modification.

It is likewise foolish to take the view that "fate" determines what a person will be. Numerous instances of people's having worked successfully in overcoming handicaps can be cited. Perhaps "fate" had decreed that they would be successful, but the fact remains that they worked for their accomplishment and did not just wait for "fate" to take its course. The college boy who sets out on a program of remedial reading is not blaming environment for his deficiency and letting it go at that. He is shaping his own environment. Accepting graciously, at least temporarily the present situation is another manifestation of the modifiability of the environment—it is different because it is viewed differently.

The extent of personality modification is limited because personality is the result of a long, continuous process of growth. The residue of past growth creates an inertia which must be overcome if further change is to take place. The person who has been cheerful all his life does not, barring sickness or accident, become a chronic grouch overnight. The boy beginning college who has not been used to study or continuous work will find it hard to apply himself to his books for long hours just as soon as freshman week is over. The author has met many students who have asserted, after a dismal term, that they were going to settle down and work. They made a good start, kept it up for a period of time, then found their old habits creeping back to make them negligent and lazy. Some who had been forewarned that those old habits would handicap them were on the lookout and successfully prevented the return of previous responses. They realized that since growth is a continuous process, the results of yesterday's growth can gradually be replaced by the growth of today and tomorrow. "All of your experiences and your contacts with other people have played a part in molding you into the kind of person you now are. But you won't always remain just as you are right now. Your personality is not a rigid, complete thing that's all finished and polished; it is always open to further change." [8]

Theoretically, the only limits to change in personality responses are those imposed by structure, intelligence, and special capacities. It should be possible for everyone whose intelligence is average or better than average to be polite, honest, cooperative, respectful of authority and the rights of others, tolerant, loyal, thrifty, altruistic, forgiving, modest, orderly, and able to face reality. Faulty structure or sickness may make it difficult to attain such qualifications as the following: precise speech, industriousness,

evenness of temper, poise, self-confidence in certain realms, and ability to concentrate. The lack of certain capacities may prevent attainment of excellence in some of these fields. athletics, music, the graphic and plastic arts, and mechanics. It is apparent, therefore, that part of the answer to the extent of personality modification is dependent upon the trait concerned.

Besides being active in the choice of goals, attitudes, and behaviors, one also participates in the choosing of his environment The company kept, the work performed, and one's place of residence might be evaluated in terms of their continuing influence on personality development Refusing to believe that growth has ceased is the first step in approaching the limits of personality modification Next, one should do *something*.

. . . the loving, social, and altruistic qualities of man are self-stimulating by their own activity. When once activated, they feed back energy to themselves in an extraordinarily dynamic manner.   . . Let him [anyone] try to improve his behavior toward others in some small, but nevertheless specific way—it must be a change of action, not merely of thought—and he will soon find greater pressure within himself toward further change in the same direction.[7]

It is realistic to believe, and foolhardy not to believe, that each of us has in many ways as of the present moment failed to reach the limits of personality modification

A LIFE PHILOSOPHY AND PERSONALITY
The Meaning and Role of a Personal Philosophy

The way anyone responds and the choices he makes are to some extent dependent upon his philosophy of life—the system of values by which he lives. Philosophy includes, among other things one's aim , ideals, patterns of behavior, and manner of thinking. A mature philosophy of life must be the result of a lifelong study It includes many manifestations, but it is something which grows and changes, so an early effort to systematize a tentative philosophy is highly desirable in terms of providing a solid foundation for the later construction of one's individual philosophy There is perhaps no more important problem for the college student

"Philosophy" may be considered just a word to designate a limited part of the sum total of our knowledge about man and the universe in which he lives. There are systems and viewpoints in philosophy which are

named after the men who formulated them—Aristotelianism, Platonism, Christianity—and there are some named for basic concepts—pragmatism, idealism, realism. These philosophies can serve as the basis for a term's work, a college major, or a lifetime of study. Such study is designed to help people be better citizens and more effective in their home life, and to assist them in the appreciation of the good, the true, and the beautiful —in short, to assist in the maintenance of mental health.

Our concern in this chapter is with the individual's personal philosophy. Since philosophy is sometimes defined as a well-thought-out system of values, it is apparent that not everybody has one. While persons may have goals and values, unless they have been integrated and systematized they can hardly be characterized as a philosophy. Being able to repeat some clichés, acting in accord with familiar mottoes, is not expressive of a maturing viewpoint which allows one to weigh the relative long-term value of objectives and actions. It is hoped that the ideas presented here can be of immediate and practical value in getting the reader to think about a basic philosophy, which can be more fully developed as time passes. The present consideration is to deal with some of the problems of values that are of interest to the college-age youth. The values will be presented in the form of questions.

What Kind of Personality Should Be Created with Which to Live?

One of the more exacting criteria of a mature personality is the development of a socially oriented philosophy (14:21). Such a philosophy is basic to the processes of continuous personal adjustment. Reading about a philosophy and its impact on personality is not enough. The ideas you gain must be put into practice, and it is necessary to act on tentative conclusions, since you will change your ideals and goals as you learn and experience.

Personality is not something with which you are endowed at birth. It is something you are continually building as you engage in the daily activities of living. The personality you create depends upon the interests you develop, the goals you strive for, the responses you make to problems and challenges, the way you meet success and failure, the kind of thinking you do, and the habits you form. The personality can be strong if you develop healthy interests, pick goals that are attainable yet not too easy (thus providing an impetus to growth), take success without gloating and view failure as a mistake rather than a defeat, and form habits that analytic thinking has shown to be constructive. The personality will be

limiting and destructive if you choose base interests, if you pick low goals or just drift, if you gloat over success and quit trying when you fail, and if you form habits which tend to undermine physical and mental health.

The very essence of life lies in the steady remaking of yourself. Personal resentments, cherished grudges, selfish conceit, and prolonged discouragement tend to block the achieving of a respected and personally enjoyable self. The facing of truth, the continuance of the battle, the denial of transitory pleasures which are personally harmful or socially disapproved, and identification with worthwhile causes are factors which build stability of personality. These are not mere words, though they are broad generalizations. It would be impossible to define all situations which each of you must encounter; therefore, the translation into specific situations must be left to you. The generalizations will hold.

The most common response to this may be a mood of "Oh, the futility of it all!" It may be helpful to reflect that many others have handicaps greater than yours. Think of the blind, the deaf, the paralyzed, the malformed, the chronically ill, who have achieved in spite of their burdens. Edison, Steinmetz, Helen Keller, Mozart, Franklin Delano Roosevelt, and Samuel Clemens are only a few of those who fought off the feeling of futility. There are unrecognized heroes among our ordinary neighbors. The mother of a cretin child, the wife of an alcoholic, the sister of a paranoiac—these struggle on in spite of futility. By their efforts against odds, all these individuals achieve a strength of personality that must be a gratification to them and a cause for admiration by the members of society.

Fortunately, our problems are sometimes not so serious as is our attitude toward them. The habit of taking positive, persistent action in spite of obstacles and the habit of constructive thought are more important for successful living than is physical health and ebullient energy. "Heaven is not reached by a single bound," nor is achievement to be had for the mere asking. It is up to the individual to decide whether to take the course of slow progress or to ease off with transitory enjoyments. "Step by step we go a long way" suggests that persistence and endurance can in the long run build a hardy personality.

The laggard and the drifter permit themselves to be sidetracked easily. They yield to the temptations of the moment. Their achievements are negligible and their reaction habits become progressively unreliable. The person with an achievable and definite goal organizes his resources and assets into a dependable system of reactions. It is exactly at this point that

the pervasive importance of goal selection becomes apparent. The goals can be minor—such as the changing of habits or daily objectives of doing routine work well—or they can be major—such as the achievement of a college degree, the acquisition of a home, the rearing of happy children, or the attainment of prominence in an occupation or profession. As one works toward the goal and nears his objective, he is simultaneously building the stability of personality that will make the selection and realization of the next goals more probable. It is a psychological fact that "to him who hath, it shall be given." In order to accomplish his goals, one cannot depend on one dose of inspiration. He must remind himself of what his purposes mean in terms of daily living by reading good books, talking with serious people, identifying himself with prolonged obligations, and restudying the sources of his stimulation. Again let it be emphasized that growth is a slow process that requires time. The personality you have to live with is worthy of continuous cultivation.

What Kind of Work Shall I Do?

Perhaps this is not really the first question in this area. Some may need to start as far back as "Shall I work or does the world owe me a living?" The answer to this question is so obvious that it hardly deserves consideration. However, there are many who act as though they were trying to avoid working.

One young woman who had somehow acquired a questionable point of view expressed her attitude in the words "I did not ask to be brought into this world and I don't see why I should have any less than others about me. The world owes me a living just as much as it does them." She was more intelligent than average and had gone to college and qualified for a teaching position without an excessive expenditure of energy. She secured a teaching position in a small mountain community but was not satisfied with the salary received. Her income was not sufficient to buy the clothes she wished to wear; so she went to a neighboring city and wrote several bad checks. She was easily identified, and when traced by the county sheriff, she finally admitted her error. Kind friends and relatives paid her bills, and she was freed of the charges. In this case, it is possible to report a happy ending. That teacher is today a wife and the mother of two fine children. She works hard and has apparently abandoned the idea that work is something for others, but not for her, to do.

There are very few who can get by without doing some kind of work. Some people may have inherited such wealth as to make work unnecessary. A few try to steal or embezzle for their living, some get by, while others reside in such places as Sing Sing or San Quentin. For most of us, however, the security we achieve, the respect we gain, the worldly goods we acquire come as the result of work and work alone.

The individual who is presently in college is, in the main, aiming at professional activity. As of now, there seem to be plenty of positions available in all the professions—with rather marked shortages in engineering and teaching. The critical shortage of elementary teachers has now extended to the secondary level, and college administrators are concerned about filling instructional needs for the next six to eight years with competent teachers. This is in marked contrast to the situations which existed fifteen, and even five, years ago. These changes are representative of the rapidly shifting occupational and professional opportunities. College students should probably not focus upon one vocation too wholeheartedly. Rather, determine to be flexible, prepare thoroughly, and realize that in many fields (including the professions) there is much that must be learned after the foundations have been laid in college and university. Further, there is, in all fields, an increasing emphasis upon the role of social relations; hence, one should today stress the social studies and apply the principles of mental health. A determination to do cheerfully and competently the work that needs to be done is a sound approach to the question "What kind of work shall I do?"

Whatever work the young person finds is available should be given a fair trial. Interests are created by study, experience, and success. A trial should mean that he studies the work—trying to see its importance, its social and economic implications. He should try to determine how it can be done more efficiently. The question about kind of work should be answered, not in terms of specifically named occupations, but in terms of the sincerity with which he performs whatever job he takes.

How Shall I View the Problems Which Beset Me?

Everyone has problems. Some permit their problems to weigh them down. They give up the battle because of the persistence of their difficulties. Study of psychology, sociology, history, economics, and philosophy should help one to see that problems are inevitable phenomena of life.

Study of the psychology of adolescence has realization of this condition as one of its major objectives. Students have the opportunity to see that such things as popularity, academic success, getting along with parents, choosing a vocation, physical and emotional health are widespread problems among those of college age. This knowledge can help them face their own problems somewhat more objectively.

Mental health requires that problems shall be welcomed as challenges to continued growth. The problem provides a stimulus without which the individual might be tempted to rest on his oars. Attacking a problem helps us not only to develop physical and mental skills but also to generate a confident attitude toward the next problems which present themselves. The attitude of confidence and aggression is probably even more important than the skills, because the attitude has a dynamic part to play in the future development of additional skills.

Apparently men seek to escape problems. However, this tendency is only apparent, not actual. Even when men escape the routine of facing the daily problems involved in work, they turn to such alternative problems as trying to lower their golf scores, trying to outwit fish, seeking to cover a certain number of miles in the time available for an automobile trip, and planning to fit their fun to their purses. Actually, then, it would appear that freedom from problems is something which is only temporarily sought. The healthy individual looks for new challenges in the form of more responsibility, greater achievements, and more efficient work. The mentally unhealthy person is the one who really desires to avoid problems and who resorts to extreme rationalization, projection, hypochondria, reverie, paranoia, and other defense mechanisms. It is an axiom of mental hygienists that these escape mechanisms do not solve problems. Rather they create further problems, which make living only more difficult. Conversely, the healthy person avoids the accumulation of personal problems by directly attacking those presented by his environment.

What Ideals Shall I Strive For?

The question as to what ideals should be striven for cannot be answered in a paragraph or two. Many volumes have been devoted to exhortations regarding worthwhile ideals. The question is made more difficult by virtue of the fact that, among so many different persons who have such varying backgrounds and responses, some will personally find certain ideals more pertinent than others. In spite of these complications, the

author will indicate some ideals that have been fruitful for men in the past.

Altruism. Concern about the welfare of all mankind is an ideal worth cultivating. Even if we were to omit the assurance that widespread application of this ideal might eliminate war and the threat of war, it would still be true that personal mental health would be enhanced by adopting this ideal. Psychologists and psychiatrists try to help their patients by encouraging them to develop an interest in other people, which would reduce selfish concern and unhealthy introspection. It has just been indicated that human relations, in which altruism plays a major role, is currently receiving much attention in the business and professional world.

Industry. Our society, by encouraging a prolonged childhood or period of dependence, makes it difficult for a person to develop habits of persistent application. The individual, therefore, must seek to acquire as early as possible the habits of industry, which are truly necessary to any worthwhile accomplishment. Many defense mechanisms have their roots in the difficulty that people find in applying themselves assiduously to the work which is placed before them. The truth is that many of life's greatest satisfactions come as the result of achievements which have been gained through application of the ideal of industry.

Temperance. The word "temperance" is likely to suggest immediately its application to the use of alcoholic beverages, but there is need also for temperance in the pursuit of leisure-time activities, in the diet which one may adopt, in such physical-health habits as sleep and exercise, and even in the application of the ideal of industry. In life experience, temperance is needed in food, sex, play, drink, work, and rest. There can be no universal prescription as to what constitutes temperance, but anyone with intelligence enough to read this book should be able to figure out with some degree of accuracy what temperance should mean to him. The important aim is to apply the conclusions at which one arrives to the problems of one's own daily living.

Perhaps none of these ideals may appeal to you personally as being of major status. You may feel more inclined to accept honesty, love, reverence for the divine, loyalty, or patriotism as significant ideals. The thoughts in the preceding paragraphs are not offered as prescriptions. They should desirably be considered simply as suggestions, from which the individual can depart to formulate the statement of his own "ideals worth striving for."

SUMMARY

Becoming a mature personality is a continuous process. One cannot prevent changes in personality, so it is necessary that each individual should give conscious direction to the changes that take place in himself. Heredity and environment are important factors, but the keynote for improvement is the necessity of assuming personal responsibility

The large numbers of factors involved in personality and the individual characteristics and differences of various persons make set rules for the development of personality more or less useless. The role of growth and habit in personality makes it apparent that a long, slow process is involved. Constant application to many features of desirable development is necessary. Mistakes will be made, but they can provide lessons for further improvement, and the number of later errors can be reduced. With these limitations in mind certain general principles can be suggested to the student of mental hygiene that may prove to be of value in the formation of a program for personality improvement

Observe the influences involved in habit formation, but be confident that improvement in behavior can take place.

Take cognizance of the factors involved in good physical health. Since mind and body are one, good physical health makes positive contributions to mental health.

Exercise control over personal appearance, emotional reactions, speech, and manners, and observe moral codes.

Base social relationships upon such qualities as sympathy, understanding, kindness, sincerity, cooperation, and genuine regard for others.

Select companions, recreations, and formal learning agencies with a view to their effects upon personality development.

Try to see the other fellow's point of view by curbing tendencies toward excessive egocentricity.

Try to cultivate a sense of humor which will enable you to avoid taking yourself and your own desire too seriously.

Be objective in self-observation Try to see yourself as others see you, but be careful to avoid a hypercritical attitude.

Become more knowing by constant study and by the development of a habit of open-mindedness.

Get rid of rationalizations which relieve you of responsibility for your own conduct.

Develop special capacities, such as musical, artistic, literary, mechanical, and social aptitudes which enhance self-esteem.

Select your interests and align your ambitions in accordance with your capacities and the opportunities which are available.

Substitute intellectual reactions for some of your emotionalized behavior. Plan your activities.

Remember that an effective personality is one which enables you to meet a number of varied circumstances with equanimity. Think of yourself in the dynamic sense of a maturing personality rather than in the static sense of an "adjusted personality."

Get rid of misconceptions and fallacious beliefs which hamper the true evaluation of yourself and those people who live around you.

Develop a philosophy of life which incorporates the above principles into its context, but by directing its change and growth keep that philosophy from becoming stagnant.

TEST YOUR COMPREHENSION OF THE CHAPTER

Decide whether the following statements are true, false, or questionable, and check with the content of the chapter or compare with others who have studied the material.

1. Simply stated "personality" is a word which indicates the uniqueness of each person.

2. Blondes usually make better wives than brunettes, because they are the home-loving type, while brunettes are ambitious and are prone to drive their husbands to continued activity.

3. Numerous studies indicate that lack of intellectual growth is generally compensated for by good looks and superior physique.

4. Lombroso's theory is of marked value in the detection and treatment of criminals, especially in detective bureaus.

5. Employers who think they can tell from photographs what kind of workmen they are likely to get are probably only fooling themselves.

6. Long, slender fingers indicate that a person is likely to have musical ability, and he should probably be advised to learn to play the piano.

7. Personality development is the result of a long process of **growth**
   and is probably never complete.

8. Parents should assume responsibility (praise or blame) for the per-
   sonalities of their offspring, since children are the product of their
   heredity and of the environment which the parents provide.

9. Emotions may either be an incentive to action and accomplishment
   or serve merely as factors making for disintegration of personality.

10. The completely integrated man is one who has reached the stage
    where all his activities are intellectual–emotional responses having
    been completely eliminated.

11. One should formulate a fixed philosophy as early in life as he pos-
    sibly can.

12. There are some ideals which have universal value; i.e., they are
    valid for all times, all places, and all men.

SUGGESTED READINGS

Allport, Gordon W., *Becoming*, New Haven, Conn.. Yale University Press,

> This book, for the serious reader, consists in an examination of the
> various theories of personality. The strengths and weaknesses of each
> theory are assessed. The role of cultural factors as well as the respon-
> sibility of the individual are stressed as practical plans for improve-
> ment are suggested.

Frank, Lawrence K , *Personality and Culture*, New York: Hinds, Hayden
and Eldredge, Inc.,

> In this booklet a famous psychiatrist stresses the fact that personal-
> ity is more than the growth of the individual; it is also the result of
> cultural processes. He shows how culture affects the personality from
> the moment of birth. He indicates the need for evaluating our cul-
> ture with a view to remedying some of its hampering influences.

Fromm, Erich, *Man for Himself*, New York: Rinehart & Company, Inc.,

> The author presents the thesis that the highest self-realization
> comes from a thorough application of the principle of recognizing the
> worth of others. The need for recognizing the moral and ethical codes

of the society in which we live is a requisite for emotional control and mental health

Ruja, Harry, *Psychology for Life*, New York McGraw-Hill Book Company, Inc.,

The first chapter in this selection shows the effect of varying environments in the different personalities produced Sheldon's theory of physique and personality is evaluated The other chapter shows how motives differ at varying stages of development The author discusses the reciprocal role of psychology and philosophy

Continuation of Adjustment Processes

Effective living means that the individual is, in terms of his capacities and limitations, adjusting well to his social and physical environment. It is desirable, in the study of mental health, to learn what effective adjusting means, so that one may have definite goals toward which to strive. Previous chapters have been concerned with the description of such desirable adjustive processes. At this time it seems appropriate to explain some of the undesirable forms of so-called "adjustment," in order that certain danger zones in the maintenance of mental health can be avoided.

The listing of various techniques for resolving conflict is itself a danger zone, because there is a tendency to unnerve and discourage the individual (63:406). Just as there are many causes of headaches, so too, there are varied causes for any one kind of "adjustive" behavior. To be constructive we must understand the causes of the headache—and of the specific behavior pattern. Naming i· not enough. Another objection to the listing of questionable behaviors is that persons can see the symptoms in themselves and begin to doubt their own stability. Actually, a given symptom, in isolation, typically has little diagnostic value. It is the chronic display of one symptom coupled with others that should give rise to concern. Psychiatrists today are less interested in behavior patterns than they are in the individuals who display them.

Certain "adjustive" patterns will, however, occur because continuous adjusting to ever-present conflict is the price of living. Conflict, though often unpleasant, is desirable because only through successfully dealing with obstacles and problems can desirable personality growth be effected. However, in many cases conflict does not bring about a successful solution of problems and frustration results. The aim in this chapter is to warn

against certain ineffective techniques for meeting conflict, so that frustration will be avoided.

COMMON TYPES OF DEFENSE MECHANISMS

A defense mechanism, or defense reaction (also called "dynamisms"), is a way of avoiding or reducing the painful effect of a particular conflict. It is the result of a person's attempt at personality adjustment. Frustrated desires lead the individual to seek satisfaction in one or several types of defense mechanism, such as the more common ones described in the following paragraphs.

Rationalization

Probably the most common defense mechanism is rationalization, which is false reasoning, or the glorified explanation of behavior. It is the false justification, through misguided mental processes, of some act—be it completed, contemplated, or presently being carried on. The word has a meaning contrary to the definition which might be inferred from the word. It is *anything but the rational* explanation of conduct. In fact, it is based upon irrational thought and might better be called "irrationalization." Whereas a correct explanation of certain conduct would be an admission of defeat or inadequacy, rationalization involves the introduction of imaginary noble motives and actions. The man who steals and justifies his action on the ground that money would work harm to its previous possessor is resorting to rationalization. The truant who states that he went to the woods to increase his knowledge of nature is probably rationalizing.

A student who was taking a course in history was getting along satisfactorily until the mid-term examination, when his results fell down considerably below his previous marks on weekly tests. Instead of seeking the real cause of his difficulty, he resorted to rationalization, asserting that the instructor gave unfair examinations, covering materials not assigned, and that, therefore, there was little use for studying. He did not duly consider that his classmates had passed the same examination. Moreover, he pointed out that history was of little use to him, since it had no connection with present events. A further elaboration of the reasons for his poor work was that history was an elective subject that played no vital part in his major curriculum and did not warrant additional attention. Finally, he was positive that the instructor had a personal grudge against him,

evidenced by the fact that his grade was low. It is apparent that his rationalization kept him from getting at the real source of the difficulty and prevented his doing anything constructive about it. This lad's rationalization may seem fantastic, but that is frequently the way with this defense mechanism—one weak reason calls for support by another, which is often equally weak.

We can test for the presence of rationalization with the following questions: (1) Do we hunt for reasons to justify our beliefs and behaviors? (2) Are we slow to detect the existence of inconsistencies in our arguments? (3) Do we become emotional when our propositions are questioned (28:87)?

Perhaps everyone rationalizes to some extent without serious results. The real danger lies in the fact that when the rationalization is carried to an extreme degree, it prevents the facing of reality and circumscribes the possibility of a socially approved and successful solution of the original conflict. Instead of solving the problem, it really adds another problem to the burden—that of running away from difficulty.

Projection

This defense mechanism, really only another form of rationalization, is a misinterpretation of events, which involves placing the blame for some deficiency or defeat upon the shoulders of another individual, thus avoiding the necessity for the victim's admitting a fault or a failure. A person who has serious problems of social adjustment criticizes the popularity or emphasizes the unpopularity of his acquaintances at every opportunity. He attempts to divert attention from his own problems by calling attention to those of others. Love of gossip is based on the mechanism of projection. Pointing out the deficiencies of those who make the scandal affords a glow of righteousness to the scandalmonger. A form of projection is found in childish actions wherein people blame their frustration upon inanimate objects: a child slaps a chair because he has stumbled against it, or a man swears at his car because it will not start readily. This is clearly a case of the "clumsy carpenter blaming his tools."

Projection is an attempt to build up or conserve the ego by adopting a "holier-than-thou" attitude. The one who is criticized becomes an object of social disapproval, serving as the "goat," while the "projector" tries to establish his own superiority. Projection is, thus, a device used by persons who refuse to place a true evaluation upon their own conduct. They have not learned that it is only human to make mistakes and cannot

concede that they themselves have ever made errors. It is not necessary to look far for evidences of the widespread practice of projection. Quarrels and arguments afford many examples. "He started it." "Why give me a ticket for speeding? I was only following the car in front." "Of course, I shoved you; you walked all over my feet." "I can't see why I should be polite; you were rude to me." These are samples of the numerous situations in which personal blame is evaded by the projection of complaint upon someone else.

Persons who have not developed healthy attitudes toward sex are likely to use projection to afford some release from their own confused feelings. Fanatical crusaders against vice see evidence of lust and vileness in picture magazines, theater productions, novels, dancing, and even the innocent play of children. Such "righteous" individuals seem to get a vicarious thrill out of constant talk about the sin of sex. Such attitudes might be condoned and overlooked as being merely a symptom of poor mental health, if it were not for the harm done in shaping the thoughts of those who do not see a defense mechanism at work. Then, too there is the danger that listening to the condemnation of others will lead those who are not particularly well adjusted in their own sex life into the support of the original critic. The seeker of mental health should attempt to avoid this situation by (1) being suspicious of violent denunciators and (2) seeking to develop balance in his own views regarding the genuine satisfaction of natural motivations.

Projection, as is the case with rationalization, does nothing to solve difficulties and diminishes the likelihood of direct attack upon problems. When carried to an extreme form, projection may become hallucinations, which are mental perceptions for which there is in reality no objective stimulation. In fact, excessive exercise of projection is frequently an early indication of the mental abnormality called "dementia praecox" (early onset of withdrawal from reality).

Irradiation

This defense mechanism has no set pattern; it is a means of reducing tension by "taking it out" on anyone or anything, in all one's activities. It might be likened to projection except that, instead of blaming one person or situation, the individual seems to bear a grudge toward many people and many situations. For instance, one may get up some morning to find that there is no hot water for a shave. He correctly blames another for sleeping and failing to start the water heater, but, in addition, his frame

of mind is such that he finds fault with the way his roommate leaves his clothes scattered about. He goes to breakfast and finds that, for the sixth time (his count) that week, grapefruit is being served. The friendly dog outside the dining room is too loud in his welcome and is slapped roughly in return. Next, the bus driver stops five paces beyond where he has been waiting, and a big, brawny athlete is filling half the aisle with his enormous feet. In class, the dilatory instructor is later than usual and then fails to consider the assignment that had been prepared. So it goes from one irritating thing to another throughout the day. The exasperated individual expands his frustrations to all the people and situations that come his way. Irradiation has been likened to the concentric rings created in a smooth pool by throwing in a stone—starting from one emotional disturbance, feelings expand to color all actions and attitudes (70:143).

The dangers of irradiation are obvious. It produces a pessimistic view of the world, leads to projection, creates difficulties in social adjustment, and disturbs organic processes—to mention just a few of its ill effects. The remedy lies largely in one's point of view. If we can place minor things in their proper perspective, if we can be objective in our evaluation of situations, if we can allow for our own shortcomings as well as those of our fellows, we ought to be able to avoid this misery-begetting response.

Identification

This is a defense mechanism closely related to both rationalization and projection. In identification, the individual imagines himself to be undergoing the experiences of another person. His imagined experience may be either victory or suffering. Through identification a person may picture himself as the great conqueror described in a book, or he may feel that he should be receiving sympathy for such suffering as his hero on the motion-picture screen is enduring. Identification is adopted as a defense against personal feelings of insecurity and inferiority. At college a student may take pride in belonging to an exclusive social set, fraternity, or sorority, so as to identify with the group and share its victories and accomplishments. Adults become members of clubs and lodges for the satisfaction they get from identification. Of course, there may be other reasons for joining, but identification is frequently one of the basic reasons. It may be well to mention that one of the dangers of identification with a group is the tendency to distort the view one takes of the group until an attack on, or criticism of, the group is taken as a personal affront.

Identification, like rationalization and projection, is the result of the formation of a bad habit. Probably no one deliberately sets out to acquire this defense mechanism, but a lack of personal accomplishment may lead a person into securing satisfaction from the exploits of others. Many persons who practice mild forms of identification are considered normal. The danger lies in the probability that they will resort to it more readily, because through its exercise they can evade the painfulness of conflict. It is most likely to be adopted by persons who are tormented by an excessive sense of inferiority.

Parents are inclined to use identification as a cover-up for their own real or imagined deficiencies. They may seek to establish a feeling of present adequacy through identification with the successes of their children, but this may work a hardship on the children by virtue of the pressure of its demands upon their achievement. The outcome may be that the young people are urged into occupations or professions in which they have no particular interest and for which they have no special aptitude. They are likely to have difficulty in growing away from their parents because of the abnormal attachments created. Finally, such identification makes it less necessary for the parents to participate vigorously in their own activities, the circular result being that identification is all the more necessary as an escape for them.

A moderate amount of identification may assist one in setting and achieving higher goals, or identifying with a person of high ideals may lead one to adopt similarly high ones. On the other hand, excessive identification may lead to delusions, such as are observed in the insane man who believes himself to be Napoleon or Washington, a great writer, or President of the United States. In such cases, contact with reality is lost, and the world of fantasy replaces objectivity.

Whether or not identification plays a constructive role in the development of an individual depends on a number of factors. (1) In his adjustment to society it will make a great difference whether a person models himself after a gangster or a saint, after a Hitler or a Gandhi, after a poet or a mechanic. (2) The example set by his hero or model may give direction and impetus to a person's own activities. (3) In extreme cases of identification, such as occur in paranoia, an individual loses all sense of the distinction between himself and the person with whom he identifies and actually believes himself to be a famous king or statesman, a persecuted saint, a great scientist.[1]

Daydreaming

Daydreaming, or fantasy, should have a welcome place in the life of every normal human being. Without the motivating force of dreams and ambitions there would be much less aggressive action and genuine accomplishment than there is. Daydreaming constitutes a danger zone in mental health when so much satisfaction is derived from fantasy that real accomplishment is neglected. Mental hygienists and psychiatrists have found numerous cases in which persons have resorted to daydreaming to such an extent that there was a complete lack of vital connection with reality. Such separation from the world is illustrated by what are called "absences," which are temporary lapses of contact with the immediate environment; that is, the person can be so deep in his daydream that when he is spoken to he gives no indication that he has heard. Even a sudden movement directly in front of his eyes will not attract his attention.

Other phases of lack of contact with reality are known as "obsessions." These are obtrusive, often unwelcome, but persistent thoughts that predominate over the perception of actual events. Hallucinations also give evidence that dreams are sometimes stronger than what is real. In hallucinations a person perceives something for which there is no visible or tangible stimulation, hearing voices and seeing visions are examples. Absences, obsessions, and hallucinations, which are abnormal developments, frequently start with excessive daydreaming.

Nevertheless, daydreaming, in and of itself, is not a cause for worry. Dreams of harnessing the power of the tides and the heat of the sun create little concern today. It must have been an exceedingly wild flight of the imagination that first set before men the prospect of their flying; yet today that dream is realized. Apparently it is not just the improbability of the daydream that makes it valuable or dangerous. The final test is the outcome. If dreams produce renewed vigor in one's work, further study, and the testing of ideas which solve problems, they are valuable. If they lead to withdrawal from life's struggles and retreat from contact with reality, they are dangerous. Mentally healthful daydreams must be the forerunners of activity.

The danger of excessive daydreaming is apparent in the case of a boy who wanted to be a hero in the eyes of his playmates. His conception of the hero role was that of an outstanding athlete. As his

participation in the boys' games did not bring him immediate stardom, he forsook the difficult route of actual accomplishment for the easier path of daydreaming. Withdrawing from the group, he devoted his time to imagining triumphs on the playing field. Here his success was unchallenged. Since he controlled all the imaginary players, he could always assume the hero's role, and he dreamed that he received the adulation and praise which he desired. Luckily, he came into contact with a teacher who was concerned with his withdrawal. By slow stages the teacher secured the confidence of the lad, learned of his daydreams, and used them constructively, showing the boy the necessity of going through a learning period preparatory for successful participation in sports. He helped him develop his latent capacities, and the boy actually did become competent, though not a star. After a time, the degree of accomplishment afforded enough satisfaction so that the boy gave up his world of fantasy for the thrill of real participation.

This case shows that, while excessive daydreaming can result in withdrawal (shunning active participation in life), a moderate use of it can set worthwhile goals. Preoccupation with daydreams is more common in the child than in the adult, but it must be guarded against because of its tendency to become a habitual response. There can be no doubt that such dreaming gives a pleasurable color to life. Daydreams that result in the setting of goals—as do those of artists, writers, and inventors—and that are followed by activity may become valuable assets to personality growth and the achievement of mental health.

Regression

Regression is a return to childish and infantile forms of behavior after having shown indications of mature reactions Temper tantrums are probably the most common example of this so-called "adjustive" mechanism (actually it does not adjust). A frequently cited example is the child who, upon the arrival of a younger brother or sister, finds that he can get more attention by being a crybaby than by being a "little man." The man who refuses to attend a club meeting because his close friend, who would afford him a feeling of protection, cannot go is regressing to childish behavior. Obviously, this type of action, instead of solving a problem, sets up two problems where previously there was only one. To the necessity for facing reality, which was already present, has been added the

necessity for overcoming an inadequate response to a difficult situation.

An example of a person's resorting to regressive behavior in college and continuing it thereafter is that of Mrs. M. As a girl, she had been granted her every wish by indulgent parents who could not bear to see her deprived of some of the things they had lacked earlier in their lives. She received parental help with her high school studies and made frequent visits home while attending college. In order to make these visits, she frequently had to cut classes and even miss examinations, a fact which was condoned by her parents. Her roommates pardoned her conduct because they did not perceive that she was failing to do work commensurate with her abilities. Things went satisfactorily until she fell in love and married an ambitious and independent young man. He refused to accept the help proffered by the girl's doting parents and insisted that they must live on their own budget. When the husband said that they could not afford a new dress for an important social function, the wife broke down in tears. Crying had been a successful device with her parents, and she now regressed to this infantile level to control her husband. When he remained firm in his intention to have independence, she packed up and returned home, where she could find the protection that she had been accustomed to as a child. Regression was the factor at work: reality was too heavy for her to bear. The adult responsibilities of a wife were too difficult, and it was easier to be a child and have others solve her problems for her.

Glorified memories of the past may be an indication of mental regression, but they are not necessarily dangerous. Fond recollections of bygone days may be of actual value in preparing one to face the difficult obstacles of the present. Freedom from emotional tensions is afforded to many adults through attending a circus, indulging in a game of marbles, or wearing old clothes around the yard on Sunday. Such regressions are entirely normal if the return to present conditions is not unduly delayed. It is when an individual resorts to infantile or childish behavior and then fails to return to adult reactions that concern over his mental health is justifiable.

The avoidance of unhealthy regressions must be through effective daily living at all ages. "The man who in his twenties and thirties was a bully, a boaster, a whiner or a hypochondriac will show these traits in an

exaggerated form when he becomes seventy. The characteristics will be more marked and his ability to conceal them will be less." [2]

Hypochondria

Some persons are prone to blame lack of health for their limited achievement. Illness furnishes them with an opportunity to avoid the stigma of defeat. Consequently, they find it convenient to be sick. The word "hypochondria" is used to describe such a state—one of preoccupation with one's health and an undue exaggeration of relatively minor physical discomfort, which provides an avenue of escape from unwelcome duties. The hypochondriac exaggerates, through worry, any minor indisposition into a serious ailment.

This type of escape is probably more common than is generally realized. Children soon find that they can be absent from school without blame if they display the symptoms of illness. The excuse of a headache offered by an adult to avoid certain social activities is a commonplace. It is likely that there are relatively few people who have not, consciously or unconsciously, invented or exaggerated convenient physical symptoms to relieve themselves of carrying out some distasteful obligation.

A mother who was acquainted with the phenomenon of hypochondria dealt wisely with her young son when he showed evidence of using this escape mechanism. The boy contracted a cold accompanied by a headache and was permitted to stay away from school. As he had developed a mild dislike for his schoolwork, he hit upon the plan of having a headache when it was time to leave home. However, the headache left him as soon as it was too late to attend. After this had occurred several times, the mother decided that something should be done. She explained to her son that, if he was sick, it was dangerous to be out of bed and active, so she kept him in bed all day long. Because he was so ill, she declared, it would be unwise for him to have toys in bed or to receive company, so his day was barren of any interest. When the boy discovered that to be sick just before school meant his being treated as an invalid all day, he promptly recovered his health. Too many people, not having such wise mothers, have permitted hypochondria to become a habitual defense pattern which they cannot easily discard.

It is more difficult to justify hypochondria than to justify certain daydreams. Although there may be an occasion when getting out of some

activity on the plea of illness is justifiable, the danger involved is probably hardly worth the price. There comes a time when hypochondria progresses into a state of hysteria. The patient, rather than admit that his illness was merely an excuse, assumes the actual symptoms of disease and becomes convinced that he is ill. His conviction actually does cause a reduction in bodily control and function. This condition will be explained later, in the discussion of the more serious types of defense mechanisms.

Compensation—Direct

Lack of a desirable characteristic may lead an individual to place particular emphasis upon the thing lacked, with the result that this characteristic is so developed as to function normally. Glenn Cunningham compensated for his burned feet and legs by practicing running until he became one of the great American distance runners. Ben Hogan fought to show that a small man could become a great golfer and later worked to overcome the handicap of injured back and legs. The classical example of direct compensation is Demosthenes, who by his determination to overcome a speech defect became the greatest orator of his time. However, not all efforts at direct compensation have such happy outcomes. Sometimes the attempt to compensate results in defeat, no amount of effort sufficing to create the desired ability. In other cases, compensation has been achieved only through the unwarranted neglect of other capacities, so that the individual has developed a warped personality. Successful "compensators" must have an underlying capacity. Cunningham, Hogan, and Demosthenes had potentialities which others lack and in whom no amount of practice would have made the talent appear abundantly.

Giving vent to anger is an unwholesome manifestation of direct compensation. When a person's pride is wounded, he attempts to get even by becoming angry with the one who has frustrated him. He feels that he has reestablished his pride through "righteous indignation." The angered person feels that he is paying another back in kind, but it is more likely to be in "worse coin" (84:379). In expressing the desire to "get even" he is more likely to try to "get ahead," but the actual result is to lower himself in the eyes of all about him. Suggestions for controlling this kind of direct compensation are: (1) Seek to be consistent in human relations, (2) discharge the emotion through substitute actions—especially physical ones, (3) cultivate the habit of flexibility, and (4) be tolerant by attempting to understand how the other feels (101:315)

The danger of direct compensation can be recognized in the realm of mental activities, as well as in that of physical and emotional traits. Many students enter college in high hopes that they will become doctors or lawyers. The courses may be difficult for them, in view of their limited capacities. Nevertheless, they continue to fight for their goal, feeling that it would be revealing weakness to admit defeat in a particular curriculum. In order to secure passing grades they neglect the valuable opportunities afforded in college life to develop their social competency and personal resources Likewise their opportunities to explore the fine arts, which would enrich their lives through a broadening of viewpoints, are ignored because of a lack of time. Ultimately, these students may get their degrees and become professional workers, but the cost has been great. Their personalities have been warped and their success is limited because they have failed to develop the human understandings and the implications of their work which are essential to genuine success. Then, too, it frequently happens that, in spite of the attempt to compensate for lack of mental ability through excessive study, they may fail their final examinations. If there is no alternative goal, an additional threat to mental health must be met.

Direct compensation, then, has certain advantages, and undeniable dangers. Before attempting such compensation, the individual would do well to study himself carefully, to find out whether he has latent capacities. On the other hand, it would be the method of mental hygiene not to give up a cherished goal before being sure that one did not possess proper capacities. Often what is mistaken for a lack of ability may be merely a temporary slowing down of learning, which psychologists call a "plateau." But to think that hard work is sure to make up for lack of ability is an erroneous conclusion, and the mentally healthy person should rid himself of it. The need for moderation and balance is apparent.

Compensation—Indirect

Lack of a desired capacity may cause some to build up some other quality to take the place of the deficit. To do so is to make use of indirect compensation. For example, a boy who is poor in athletics may decide to make a special effort for excellence in scholarship. A girl who is socially incompetent may try to derive satisfactions by becoming an authority on nursing or literature. If ability in one area is entirely lacking or if achievement in that direction can be secured only through the expenditure of a disproportionate amount of energy, the individual who employs indirect

compensation is acting wisely. It is likely that many cases of success can be explained on this basis.

Karl Menninger illustrates the value of indirect compensation by showing how persons can emphasize remaining capacities when one is lacking or has been lost.

Among sixty prominent New Yorkers who are known to be deaf, I found thirteen physicians—most of them otologists! Eleven are lawyers, so that these two professions, in both of which hearing is so important, comprise forty per cent of the list. Of the others, seven are bankers and seven are business men, six are journalists, four are novelists, three are manufacturers, two are in religious work, and there is one in each of the following vocations: architecture, cartooning, farming, politics, teaching, general science, and music.[3]

It sometimes happens that indirect compensation is unwholesome, because the substitute activity is not socially oriented. A young person who cannot gain prestige through physical or mental accomplishment sometimes will resort to stealing, to establish himself in the eyes of his comrades. Students have been known to compensate for lack of scholastic achievement by creating various sorts of disturbances - whispering, shuffling of feet, or loud laughter. Instead of seeking direct compensation through study, they use indirect compensation in the form of socially disapproved behavior.

Thus, there are two dangers inherent in indirect compensation: (1) The action may not be socially sanctioned, (2) there is danger that the person will continue to regret the fact that certain abilities are lacking. The point to remember is that a person's attitude, toward the discarded goal and the new one, should be so changed that genuine satisfactions will be derived. If indirect compensation is to be wholesome, the person must feel assured that a good substitute has been chosen, and that it is just as meritorious to be superior in one area as in another.

Constructive Use of Defense Mechanisms

The common types of defense mechanism treated above are employed to some extent by almost every "normal" individual. There are certain values to be attained from a limited use of rationalization, projection, identification, daydreaming, compensation, and even occasional regression. The danger lies in using them indiscriminately and continuously as substitutes for genuine activity and accomplishment. To possess mental

health, one must see to it (1) that these common defense mechanisms do not prevent him from facing reality, (2) that they do not limit his aggressive attack on life's problems, (3) that they are not employed to an excessive degree, and (4) that he is at all times aware of his use of these mechanisms.

MORE SERIOUS TYPES OF DEFENSE MECHANISMS

An individual, in seeking to adjust himself to the conditions and problems of life, tries many different kinds of reaction. In some cases he is able successfully to resolve a particular conflict by changing his approach, varying his goal, or altering his viewpoint. The person who accomplishes this enjoys mental health; he is competent and happy and is able to live harmoniously. Sometimes, however, the attempt to adjust oneself is not successful. Then the person may seek to evade or diminish the severity of his problems by adopting various defense mechanisms, some of which were discussed in the foregoing section.

Defense mechanisms are sometimes ineffective because they are not used in the light of knowledge concerning their operation. They are the result of the unconscious formation of poor habits. The so-called "defense" mechanism fails to afford a real defense because the person remains unadjusted. He may *think* that he is getting rid of his problem, but it remains in the background as a perplexing difficulty. What happens is that *another problem is added*—that of finding a way of escape from the dangers of the defense mechanism itself. Some of the most familiar of these nonadjustive defense mechanisms will be described.

Hysteria

Hysteria is a form of mental illness through which a person attempts to resolve a conflict by taking on the symptoms of an actual organic disability. In reality there is little, if anything, wrong with his physical being, but he thinks, and firmly believes, that there is an organic disorder. Hypochondria constitutes a danger zone in mental health because it may lead to hysteria. The hypochondriac may deceive others, but he does not completely satisfy himself. As a result, a conscientious individual, sensing his own duplicity, really develops symptoms of organic disease; he experiences the pains that accompany sickness and becomes completely convinced that he is ill. When this stage is reached, he has the disorder which psychiatrists call "hysteria." It takes numerous and varied forms,

but the common characteristic in all cases is the development of the symptoms of an actual disease in order to disguise a feeling of conflict and to satisfy *conscience*.

This defense mechanism is used also to cover up a fear, a repressed desire, a strongly emotionalized belief, or a personal secret, as will be made apparent in the following case:

Harry G., a chief motor machinist in the Navy, sought relief from a variety of symptoms. His appearance was that of an extremely sick man. His color was so pale as to seem almost yellow, he had huge dark circles under his eyes, his flesh was so wasted that the skin was sunken between the bones in his hands and face. The fingers on his right hand were stained a deep brown from the constant string of cigarettes he smoked, lighting each off the butt of the previous one. He reported frequent nausea, inability to sleep (in spite of marked feelings of tiredness), decided startle reactions (jumping at the sound of sharp, even though slight, noises), and sharp pains in his eyes and forehead. He was observed to stare blankly and to listen intently when the sound of a car or a truck was heard

After several interviews his story began to come out in a coherent fashion. He had been in the Pacific area from the beginning of the Second World War and had been one of those who retreated before the victorious Japanese as they took islands farther and farther to the south. He was still on the same ship when the tables were turned and the Japanese began to be found only on the islands farther to the north. Relief had been promised, but it had not come. He was anxious to get out of the conflict but did not become physically ill at any time. His most traumatic experience was to pull the partially decomposed bodies of American marines and sailors from the water after they had floated about for several days in one of the bays of a repossessed island Even this did not seem to affect him too strongly at the time, though he remembered it vividly later.

When relief finally came he was one of the few on his ship to return to the States. During this voyage he became ill, and after he had landed, the symptoms described above developed more and more markedly. This appeared to be strange, until he finally revealed how he felt about returning He kept thinking about his buddies who were still serving. Here, in one case, were several of the contributing factors to hysteria. He feared that he might be injured or killed or

that he would have to keep fighting forever; he had a desire, through the months, to get out of it and return to his farm; but most of all, he had the emotionalized belief that he was a quitter. This he had kept secret from all those "statesiders" with whom he had talked and who, he felt, could not understand him. The physical symptoms of hysteria made his escape both from the conditions of his naval service and from the mental and emotional conflict more "respectable."

A commonly cited example of hysteria concerns soldiers during the course of a war.[4] Dreading the conflict of battle and knowing what physical handicaps would permit them to avoid fighting, they developed feelings of numbness in certain parts of their bodies—often in the trigger finger. This numbness suggested a way out of their difficulties, and they overemphasized its importance, with the result that functional (not organic) paralysis developed. They actually lost control over the finger or, in some cases, over the whole limb, which they thought was paralyzed. Proof that the paralysis was not organic was determined by means of electric shock which brought into action the seemingly paralyzed limbs. However, the mental conflict was not solved through the application of electric shock, and the soldiers then developed symptoms of illness in other parts of their bodies. Whenever the mental conflict was solved, complete recovery resulted. Numerous soldiers are reported to have regained their health suddenly when hostilities ceased—an indication that the disturbance was of a functional nature.

It is not entirely a figure of speech that a disagreeable task "gives you a pain." The "nine o'clock headache," which disappears when it is too late to go to work or to school, is essentially a mild hysterical adjustment. Almost everyone becomes more fatigued when a given amount of effort is to be expended on a distasteful job than when it is to be devoted to play or to a hobby. There is a continuum from the defense mechanisms of normal people to the most severe hysterical psychoneuroses.[5]

Hallucinations

Excessive use of daydreaming, resorted to for the avoidance of mental conflict, may lead to hallucination, which is the experience of seeing or hearing things when there is no environmental stimulation that should

cause such perceptions. A person suffering from hallucinations will hear nonexistent sounds and voices or see people whose only existence is in his mind. Frequently these voices and these people direct him to do something which he wants to do but knows he should not do. In this way he finds justification for committing certain acts which may be socially disapproved. His hallucination provides a defense for his fears or his wishes.

Joan of Arc is probably the most outstanding example of those who have had hallucinations. Her "voices" directed her to lead the French armies to victory and to have the Dauphin crowned at Reims. These commands she was able to carry through. Another illustration of hallucinations is reported thus:

> When he goes into a restaurant the food tastes peculiar. The persecutors inveigled the chef, so the patient believes, to put nasty stuff into his food. He calls it poisonous, though it does not poison him. It is a nauseating substance. This form of persecution takes the name *gustatory* (relating to taste) *hallucinations.* He is disgusted with his persecutors and rejects their baneful influences as they appear in the food.
>
> The persecutors keep on trying. They blow disagreeable body odors around him, and he is furious at them. These are *olfactory* (pertaining to smell) *hallucinations.*
>
> They play electrical waves upon his body, particularly upon his privates. The persecutors operate the electrical machine often from great distances. He is then said to have *tactile* (touch) *hallucinations.*[6]

Most of those who are afflicted by hallucinations are in institutions for the mentally sick. Their escape mechanism is the misinterpretation and exaggeration of sounds and visual objects. They have allowed their perceptions to be colored by their emotions.

Obsessions

Closely related to hallucination is the phenomenon of obsession—preoccupation with a strange, haunting, obtrusive, and unwelcomed, but persistent idea. It is based upon fear and usually implies some degree of self-reproach. The obsessed person is aware of his abnormality and tries to get rid of it, but the idea persists so strongly that the victim ultimately develops a sense of subjection to it. He knows that the condition is foolish, but he seems to be unable to do anything about it. Fear of disease, of sharp knives, of suicide, and of murder are characteristic obsessions. It is interesting to note that the victims of obsessions were in childhood exces-

sively sensitive and gave evidence of anxiety in such matters as health, sex, and religion. They tended to be excessively punctual and desirous of adult approbation. These antecedent conditions point to the urgency of making an early application of the principles of mental hygiene. The need for balanced thinking is indicated, as well as the need for normal social participation and the development of a true appraisal of personality traits.

Compulsions

A condition somewhat similar to the obsessive state is compulsive behavior, in which the patient is led to perform exaggerated, spasmodic, and peculiar actions. An idea is so powerful that the one dominated by it feels compelled to carry out some act. If he is obsessed with the notion that he is being followed, he will be compelled to turn around, to try to see his pursuer. Among such compulsive actions are excessive hand washing, the placing of articles just so, and the touching or counting of items in certain classifications.

A typical example of a compulsion is that of a man who had a tendency to move his hands about his face and head. He would sit in class diligently for some time, then suddenly would lay down his pencil and start twisting a lock of hair around his forefinger. After pulling and twisting the hair for half a minute or so, he would pick up his pencil and start writing again. This would happen four or five times during a class period. Another act of compulsion is that of a ten-year-old boy who was brought into the author's office. He did not answer when first spoken to but carefully touched each corner of the desk, after which he said "Hello." It was this symptom of touching the corners of rectangular objects upon entering a room that had caused his mother to seek advice.

Delusion

Just as in the visual field there are false perceptions, called "illusions" (e.g., straight lines running through a checkboard pattern seem to be curved), in the emotional field there are false beliefs, called "delusions." A delusion is caused by a wish to believe and is based upon the desire to establish one's superiority. In delusions of persecution, for example, the individual attaches undue importance to his own prestige, abilities, and worth, and feels that those about him are afraid of his prestige and are doing all in their power to kill or injure him. Emotional distortion leads him to believe that individuals or societies wish to get rid of him because

of his superior knowledge or importance. Thus, a college student may feel that certain of his failures are due to the jealousy of faculty members or students who do not wish him to succeed. Likewise, delusions of grandeur stem from the patient's feeling that he is a person of extreme importance. Delusions are so obviously false that their irrationality is readily perceived by outsiders, but no amount of persuasion or logical proof can shake the patient's comforting belief.

One source of delusion is the tendency to blame others for failures and difficulties. It is an unwholesome extension of the rationalization pattern previously characterized as "projection." The person suffering from delusions lacks mental integration and the ability to do discriminative thinking. These conditions are at the bottom of delusions of persecution, grandeur, and defense, and the causes must be removed before any remedy can be effected. Some delusions may be cured by changing the highly emotionalized beliefs of the subject. The first step in this process is to find the reason why the person wishes to believe the absurd thing about which he is deluded and to furnish him with more desirable avenues for adjustment. It will do no good merely to present facts or to argue with him, because his delusion is the result of rationalization, which he has already thought through even though the processes were illogical. In fact, arguing with him only offers him further experience in building up his defenses. On the other hand, agreeing with him will provide an opportunity for gradually leading him to a realization that the difficulty is one that has arisen in his own mind. The underlying aim must always be to get the patient to face reality squarely, recognizing both his assets and his liabilities. When this cannot be accomplished, the deluded person must be committed to an institution where his own life and that of others can be protected. To keep out of this danger zone is much easier than to get out of it.

Paranoia

Paranoia is, generally speaking, a mental disorder based upon fixed and systematized delusions of grandeur or persecution; it is, therefore, an extension of delusions which includes several false beliefs, rather than just one. Paranoiacs are intellectual extremists who have built up defenses which seem to be intelligent but which, in reality, are founded on the *irrational* process of rationalization. Extreme suspiciousness, intense pride, and haughtiness are among the manifestations of paranoia. The paranoiac's conviction that others are trying to persecute him is an extreme

type of rationalization. These delusions of persecution are indicative of feelings of inferiority. The subject develops a systematized rationalization for his own fears and faults which will reestablish his superiority. This he does by blaming others for harassing him. He blames his jealous fellows for his misfortunes and disappointments. Often he tries to eliminate those who, he believes, are causing his trouble. The paranoid person is suspicious, brooding, isolated, sensitive, and difficult to aid, because the systematized delusions grow increasingly rigid. He fails utterly to see that he should shoulder any blame for his condition. He can see in his own conduct neither unwholesome compensation nor the element of projection.

In order to avoid this mental disease, it is necessary to develop a true evaluation of oneself, to acquire the mentally sound habit of facing and fighting conflicts, rather than seeking refuge in the dangerous haven of blaming others. One must learn to be independent and to experience both success and failure with emotional poise. Resort to wishful thinking tends to build up mechanisms which may lead to paranoia. Conversely, the ability to accept just blame is a wholesome trait, one which should be actively cultivated.

Schizophrenia

Schizophrenia, "split personality," is the most common of the disorders in the psychotic (loss of contact with reality) category. It is characterized by withdrawal from social contact, illogical thought processes, and inappropriate emotional reactions. A synonym is "dementia praecox," meaning insanity at an early age, but the term is used also to describe older insane persons. Since schizophrenia is a broad classification, there are many symptoms: hyperactivity, seclusiveness, blank mental periods, hallucinations, delusions, and odd motor behaviors. These reactions are defense mechanisms in that extreme withdrawal from life makes it impossible for the person to be hurt or defeated. "One might ask, 'How is such resignation in any sense adaptive? What purpose does it serve?' The answer lies in the gnomic saying, 'If you lie on the floor, you cannot fall out of bed.' To withdraw from life is to forgo its rewards; but it is also to safeguard oneself against its blows." [7]

A number of theories regarding the nature of schizophrenia include the following:

1. *Arrested mental development.* Some persons have insufficient energy

to tide them over during periods of crisis. However, it is probable that regression is a more important factor than is arrested development.

2. *Autointoxication.* The disorder is the result of certain physiological conditions arising from the glands, especially the sex organs. While the theory has not been disproved, neither is there much direct evidence to support the view.

3. *Vicious mental habits* Conduct characterizing schizophrenia is the result of the habitual use of defense mechanisms This theory is gaining in popularity.

Probably much schizophrenia is organic and is not preventable through hygienic living. To the extent that it is functional (psychological rather than physical), the danger zone may be avoided by aggressive, confident living. Learn to achieve appreciations for normal activities and to get satisfaction from present living. One should work to achieve some-thing each day, so that he can be satisfied with the minor accomplishments which add up to substantial achievement It is necessary to bear in mind that the most dependable kind of improvement in behavior and adjustment is self-improvement. Seek to develop wholesome and gratifying relations with others—an extremely unhappy childhood is thought to predispose one to this disorder (7 510) Avoid being childishly dependent on others—human love is a mutual thing Consistent, persistent work of some kind is often cited as a therapeutic measure; here it can be recommended in a prophylactic capacity

Manic-depressive Psychosis

Manic depressives (or cyclothymoids) are emotional extremists—persons who are for a time on the crest of a wave of pleasant emotions, then, soon after, in the trough of a feeling of discouragement and hopelessness The word "manic" pertains to conditions of elation and hypernormal (excessive) emotional states while the word "depressive" is applicable to a mood of dejection or a hyponormal (below normal) emotional condition. There are varying degrees of elation and depression, but the manic-depressive patient is one who suffers from overemphasized cheerfulness and ambition contrasted with excessive moroseness, his moods shifting rapidly from one extreme to the other.

Clifford Whittingham Beers, in his autobiography, describes his own manic-depressive reactions, which were characterized by excessive zeal

for his writing activities, during which he hoped to reveal existing conditions in asylums and thus bring about reform. He felt that he would then become a famous humanitarian Following the elated state would come a depressed condition, during which he had to have his guards take away his manuscript for fear that he would destroy it. Sometimes he felt compulsions to destroy himself and would ask to have dishes removed that could be broken and used for cutting himself

The causal factor of manic-depressive states seems to be a basic hereditary predisposition to emotional instability caused by abnormal circulation of blood through the brain. In manic states there is more than normal oxidation of the brain and in depressive states just the opposite. The precipitating factor is some period of stress and strain, such as loss of position, financial reverses loss of a loved one, frustration caused by change of living conditions, prolonged illness, childbirth, and obsessive fear

It follows that a person should maintain physical health and should develop the habit of squarely facing his difficulties and placing an honest evaluation upon his abilities and accomplishments It is highly probable that a wide variety of interests would be most beneficial because there would then be alternatives to which one might turn in the event of disappointment in some particular area of activity. Participation in a variety of leisure-time pursuits would afford normal release and exercise of the emotions These steps must be taken before the disease has developed. The advice would be dangerous to those already afflicted, because they are likely to engage in harmful self-accusation when their "will power" fails.

Avoiding the Serious Escape Mechanisms

The more serious defense mechanisms, such as hysteria, hallucinations, obsessions, and delusions are quite frequently developed through the habit of resorting too often to the more common and less intense forms. The common defense mechanisms are employed by normal people, but when these become ingrained in the personality as habitual responses, so that the individuals have lost control of them, they develop into distinct abnormalities. Accordingly, the common defense mechanisms are danger zones that border on still more dangerous areas of personality deviations. It is therefore necessary for a person to realize the existence of danger zones, so that serious maladjustment can be prevented. Progression from one area to another is perilously easy. Normal people can and should

avoid the serious defense mechanisms by frankly facing their problems, attacking them vigorously, and when necessary, accepting temporary frustration

DANGER ZONES ORIGINATING IN PHYSICAL CONDITIONS

In the two preceding sections of this chapter danger zones of mental health have been described which have their origin in exaggerated mental habits To an extent those abnormalities are preventable by an application of the principles of mental health, i e many can be avoided by careful discrimination in the use of defense mechanisms However, the reader should know that there is no clear cut distinction between functional and organic disorders There are those who believe that, if we knew how it would be discovered that so called functional illnesses really have an organic basis (5) For some individuals the symptoms described in the foregoing section will not be avoided through application of mental hygiene Changes or defects in the circulatory system and central nervous system which we do not now know how to control will cause the disorders in spite of individual effort In this section mental diseases will be discussed that clearly have their origin in organic or physical dysfunction

Hypophrenosis

As the derivation of the word indicates hypophrenosis refers to a condition in which there is under activity or subnormal activity, of the mind Among the many causes of feeble mindedness are heredity factors glandular disturbances prenatal malnutrition and arrested mental development caused by impoverished environmental conditions The feeble minded, those who by test show an intelligence quotient below 70 represent about 2 per cent of the total population

Control of hypophrenosis is mainly a preventive task Poor stock may be prevented from reproducing by being placed in institutions or by being sterilized (Sterilization however would not control the problem of feeble-mindedness, since it is estimated that less than 10 per cent of feeble minded persons have parents who are feeble minded) In some cases thyroid extract has been used to prevent feeble mindedness in those whose trouble is a defective thyroid Recently much stress has been placed upon the provision of an environment rich in stimulating conditions that will bring out the full potentiality of an individual (32 320 ff)

Infectious Psychoses

Sometimes mental abnormality is due to the effect of disease. In such cases certain microorganisms attack the brain and the nervous structure and cause injury. One of the more common of such diseases is paresis, or syphilitic infection of the brain. Sleeping sickness, or *encephalitis lethargica,* frequently leaves in its wake marked personality disturbances. Children who were once well behaved may become irritable, unstable, and quarrelsome as an aftermath of the illness.

The avoidance of these brain diseases is largely a medical problem, and about all that the individual can do is to live by the principles that make for good physical health. Periodical medical examinations may lead to the detection of such diseases before they have made devastating inroads upon personality characteristics.

Traumatic Psychoses

Mental aberrations which result from injury, or trauma, may sometimes deeply affect mental activities. Many such cases have been due to battle wounds received in the world wars. Falls and automobile accidents account for a number of such psychoses, but the total count of those affected by such events is relatively small.

Many traumatic psychoses will be prevented when men learn to live peaceably together and eliminate war. Probably still more will be avoided when accident-proneness is recognized as a symptom of mental ill-health and when car drivers constantly exercise the courtesy and alertness which is symptomatic of good personal adjustment.

Senile Psychoses

Senile psychoses are the result of deterioration of the brain in old age. When one grows old, the brain becomes less and less pliable and plastic. Senile psychosis probably accounts for what is generally spoken of as "second childhood." It seems inevitable that deterioration will take place, but there is no need to be unduly concerned about this. The most advisable course may be to consider such mental decline entirely normal and to treat old people with kindly consideration. There is some possibility that deterioration can be postponed by one's living a life in which the personality is kept flexible by constant contact with the contemporary world and with lively interests.

Somatopsychoses

Somatopsychoses, or mental deviations resulting from bodily malformations, account for a small fraction of the feeble-minded or insane. Abnormal development of the body may result from glandular disturbances, or malformations present at birth may be the causal factor. It is debatable whether the disturbances which produce bodily malformations also cause personality deviations or whether the bodily malformation causes defensive mechanisms to be used which result in warped personality. In the latter case, the personality characteristics are indirect results of the bodily malformation.

As yet medical science has found little that can be done about the activities of the internal glands, but encouraging beginnings are being made. If, on the other hand, the personality defects are a secondary outcome of the malformation occupational therapy and training in mental hygiene can be of benefit.

Toxic Psychoses

This classification of mental disease includes ills that result from poisons acting upon the brain tissue or the nervous system. Among these should be included the effect of drugs such as cocaine, morphine, and opium. Alcohol has at least temporary effects, and excessive smoking may render the individual more vulnerable to attacks of mental illness (115:19). Sometimes mental disturbance is the accompaniment of an allergy-hypersensitiveness to pollens, foods, and drugs. There are cases in which an individual is allergic to himself, and secretions from the body, due to illness, produce mental symptoms. Lead poisoning is blamed for some psychotic manifestations.

Some safeguard against disorders of this sort lies in healthful industrial conditions and in the maintenance of such sound mental health that the use of drugs will not be resorted to as an escape mechanism.

Epileptopsychoses

Psychoses which accompany some forms of epilepsy are known as "epileptopsychoses." As yet not much is known about epilepsy. Certain authorities believe that some of the cases may be due to nutritional deficiencies. Sometimes it is difficult to determine whether the patient is a true epilepetic or whether he is suffering from hysteria. At any rate, the

number of persons affected by epileptopsychoses is relatively small, constituting less than 3 per cent of the 30 per cent of those having mental troubles which are primarily caused by organic disorders

Hope for the Mentally Ill

During the years 1952 and 1953 two drugs were discovered which give new hope for the mentally ill whose condition arises from physical causes One is reserpine, which acts as a sedative and reduces the hypertension that is characteristic of many mental disorders The other is chlorpromazine, also known by the trade name Thorazine, which acts as a sedative and, paradoxically as a stimulant in some apathetic patients. Psychiatrists are not quite ready to say that drugs cure patients, but the drugs render the patients more amenable to psychiatric treatment.

Twenty-two per cent of one group of 137 disturbed patients were ready for release after five months of reserpine treatment, followed by work therapy and psychiatric counseling And these had been "dead end candidates"   . they [reserpine and chlorpromazine] are 70 to 80 per cent effective in making it easier to manage patients, because the patients become immeasurably more tractable and are able to accept help through occupational therapy and psychiatric treatment "

The effectiveness of these drugs does not unequivocally prove that mental disorder arises from unavoidable physical causes Until research can indicate the cause of the disorder, it seems pertinent to advise everyone to live the kind of life that builds both physical and psychological safeguards against the dangers and pressures which exist in our culture.

SUMMARY

Every normal individual is constantly meeting obstacles and is faced with conflict. His personality integration is dependent upon his ability to overcome obstacles and resolve conflicts To the extent to which he is unable to do this he is maladjusted To the extent to which he can solve his problems he enjoys mental health. A step toward better adjustment to conflicting situations is to recognize the danger zones of mental health.

Probably every normal person resorts in some degree to the more common types of defense mechanisms. These include rationalization, projec-

tion, identification, daydreaming, regression, hypochondria, and direct and indirect compensation. Each of these, if it is not indulged in too frequently, may have value in bringing about adjustment. Danger lies in such frequent use that they become habitual and exaggerated.

More serious types of maladjustment result from the extended use of the above defense mechanisms Hypochondria may lead to hysteria; daydreaming may lead to hallucinations, obsessions, and delusions; paranoia may be the result of indiscriminate rationalization, regression may progress to schizophrenia, and manic-depressive states are the outcome of excessive emotional displays Each of these more serious danger zones is more easily avoided than cured The principles of mental hygiene must be applied early and continuously

Some of the danger zones in mental health that are caused by physical disturbances, infectious psychoses, toxic psychoses, and epileptopsychoses can be avoided at least to some extent, by the maintenance of good physical health Senile psychoses may at least be deferred by observing the conditions of mental health Hypophrenosis, traumatic psychoses, and somatopsychoses are for the most part unavoidable, but since they occur but rarely, they need not arouse personal concern in a normal individual Furthermore, the use of new drugs gives promise of therapy for those afflicted by organic defect

TEST YOUR COMPREHENSION OF THE CHAPTER

Decide whether the following statements are true, false, or questionable, and check with the content of the chapter or compare with others who have studied the material

1. The word "rationalization," in spite of its relationship to the word "rational," does not refer to straight thinking.

2. Projection means that a person "thinks himself into the 'shoes'" of another individual

3. Identification is the dynamism which is used when a person gets a feeling of glory from the successful accomplishments of a movie hero.

4. A person who gets a great deal of satisfaction from asserting that he is a member of the white race and, therefore, is superior to colored persons is resorting to identification.

5. Daydreaming is especially helpful in reducing the darkness of defeat, because the individual can get satisfaction from dreaming of the great things he will do in the future.

6. The hypochondriac imagines himself to be sick to such an extent that he takes on the symptoms of illness even when really there is nothing organically wrong with him.

7. Direct compensation is all right as long as the person has a capacity which can be developed into a skill.

8. Indirect compensation can make valuable contributions to personality, particularly if the person will forget about the thing for which he is compensating.

9. Hysteria means that a person is unable to control his emotional expression, he may cry or laugh excessively and uncontrollably.

10. A hallucination is a false belief.

11. Schizophrenia always refers to various types of regressive behavior.

12. The best way to avoid hypophrenosis is to be careful about the kind of parents you choose.

13. Somatopsychoses, while they accompany bodily malformations, are not of necessity caused by them.

14. Toxic psychoses may be caused by excessive indulgence in alcoholic drinks.

SUGGESTED READINGS

Coleman, James C., *Abnormal Psychology and Modern Life*, Chicago: Scott, Foresman & Company.

Three chapters are included in this selection: "Psychoneurotic Disorders," "Functional Psychotic Disorders," and "Mental Diseases with Toxic or Organic Brain Pathology." The diseases discussed in the text are dealt with in greater detail, and many not mentioned are also described.

Menninger, Karl A., *The Human Mind*, 3d ed., New York: Alfred A. Knopf, Inc.

This book has long been a popular one with laymen and students as well as with psychiatrists and psychologists. Clear explanations

coupled with interesting case materials add readability to a technically sound presentation of problems of mental health.

Redl, Fritz, and David Wineman, *Children Who Hate*, Glencoe, Ill.: Free Press,

This book provides some insight into the reasons why persons develop behaviors which make life difficult for themselves and for others. Processes by which young children are sometimes redeemed for normal living are described. The reader will respect the patience and faith that characterize successful psychotherapy.

Wallin, J. E. Wallace, *Personality Maladjustments and Mental Hygiene*, 2d ed., New York: McGraw-Hill Book Company, Inc.

This book is thorough and reliable and is made readable by the citing of many case studies. The extremes to which attempts at adjustment may be carried are effectively described. The book is especially recommended for those who are majoring in psychology.

CHAPTER 12 *Mental Health Factors Beyond Individual Control*

A true picture of the subject of mental hygiene cannot be secured if factors which lie outside the individual are ignored. Although the major emphasis in this book is on what the individual can do to achieve optimum adjustment, that alone does not present a complete view of mental health. In any person's life there are many circumstances over which he has relatively little, if any control. In this chapter a review is made of some of the factors conditioning adjustment which the individual cannot shape.

PHYSIOLOGICAL AND PHYSICAL FACTORS

The individual has relatively little control over those forces which have to do with physical and physiological functioning of the body. Nothing can be done about man's hereditary equipment—no fuller equipment can be supplied than that with which he is born, although the conditions of birth, especially if they are extremely difficult, can detract from the hereditary potential. In addition, poor health or injury may produce conditions which have both direct and indirect effects upon mental health.

Hereditary Factors in Mental Health

Man is a creature made up of many complex, but closely related, factors. His being is partly molded by environment and partly shaped by hereditary potential. The genes and the chromosomes (the carriers of heredity) have placed upon every individual limitations beyond which he cannot reasonably expect to progress. One who has the capacity for being

314

a musician and whose environment is favorable to the development of that capacity will probably become a musician. But one who lacks a sense of rhythm and of time, or who has not the ability to discriminate quickly and accurately between tones, can hardly expect, by any amount of practice, to become a maestro. A person with an IQ of 90 (when the average for all people is 100) would be sure to experience failure if he aimed to graduate from college as a lawyer or a doctor and to achieve eminence in his field. A boy whose visual response is slow—that is, one who catches sight of a moving object more slowly than the average person—cannot reasonably hope to achieve distinction as a big-league baseball player.

One of the sad cases illustrating the fact that there are conditions beyond control is the birth of a mongoloid. This accident of birth has not been fully explained, but in it some set of circumstances seems to prevent normal development of the foetus. In spite of the fact that his parents and his brothers and sisters are normal, the mongoloid child has identifying characteristics—eyes that appear to slant, a large, deeply fissured tongue, and bulky facial features. The physical malformation is accompanied by below-average intelligence. The mongoloid cannot be expected to assume responsibility for his own life; he will be unable to profit from conventional school experiences and inevitably will not be equal to competing with his brothers and sisters in the development of ordinary skills. This condition has been aptly described as one of the "cruel tricks of nature." Many other unfavorable conditions, quite as surely beyond control of the individual, may be less readily recognized.

It is to be hoped that some day there will be somewhat accurate measurement of latent capacities. In the meantime, those who wish to achieve mental health must realize that every person has some limitations. Goals, purposes, and desires must be in accord with one's personal make-up. "Where there's a will there's a way" cannot be accepted as always infallible. Certainly, it is a handicap to achieving mental health to believe that if we just work hard enough at anything we shall be sure to succeed.

While it must be admitted that a person is born with certain potentialities or capacities which may or may not be developed by the environment in which he lives, it is still true that his attitude toward his capacities (or limitations) is an important factor in his development. Each of us must find the workable mid-point between quitting because of imagined limitations and trying to achieve the impossible.

Conditions of Birth

Genetic psychology, which is a method of investigating psychological characteristics as they develop and grow, seeks to get at the cause of a person's present behavior by studying what has occurred in the past. Genetic psychologists, going back to the time of birth, have traced the development experiences of the individual, seeking explanations for present behavior.[1] Such an analysis is of much value if the principle of multiple causation is recognized and present circumstances are assigned some causative role.

Some psychologists (especially, certain psychoanalysts) point to the possibility of birth trauma (injury) as the source of a poor adjustment in later life. Their claim is that, for the most part, the development of an individual takes place in a gradual and orderly manner but at birth the organism makes a sudden and marked change in environment, which is shocking and painful. The more difficult the birth, the greater is the possibility of personality deviation. Other psychologists are of the opinion that the theory of birth trauma is overstressed, because, after all, birth is merely one of the natural steps in the growth process. Arthur Jersild believes that, if we attribute to neonates the ability to form attitudes, the wish to get out of the womb and be born is stronger than the wish to remain encased (61:8).

Aside from the phenomenon of birth as a psychological trauma, there are cases where prolonged labor has resulted in the neonate's failing to receive sufficient oxygen (anoxia), which in turn results in disturbed mental functioning. Injuries of the skull may result in abnormal brain pressures which inhibit normal behavior (110:50). However, in many cases it has been found that the effects of such injuries can be at least partially overcome by improving physical conditions and by applying special training.

The college student who would excuse his personality defects by tracing them to conditions of birth would probably be indulging in unwholesome rationalization. He has already achieved far above what is average; hence, it is likely that his handicap has not been so great that it could not be overcome. It would be more appropriate for him to face his problem and attempt to go an accomplishing, in spite of the fact that some of

[1] Actually, genetic psychologists go back further than the time of birth, since they are interested, besides, in the principles of heredity and the prenatal influences, which also bear directly upon the development of the organism.

his difficulties could conceivably be traced to the conditions of birth or to unfortunate childhood exeriences that cannot now be changed. As one woman studying "Psychology of Handicapped Children" said, "My reaction to the course is one of disappointment in myself. With normal equipment I have accomplished so little. These children, despite such great obstacles, function so well."

Accident and Disease

"Accidents are caused." While this is a true statement, accidents do occur and frequently leave their marks upon those to whom they happen. Car accidents take a large annual toll, both in death and permanent injury, of American youths (83). Almost every year in the major universities some students suffer disfiguring and disabling accidents which, to say the least, undermine their confidence. Accidents may even have a direct effect upon mental functioning, so that a change in plans for a life career may be unavoidable. Thus, shock may cause loss, or partial loss, of memory or a diminishing of the ability to concentrate. The loss of a finger or an arm may force one to give up the hope of being a musician. Scars on the face may result in the abandonment of a career in dramatic activities. Loss of sight may make it wise to give up the coveted dream of becoming a man of science or of letters. Accident may decree that a person must abandon a career for which he has marked talents and adopt one for which his aptitudes are less evident. The validity of these statements is supported by psychiatric screening of men in the Armed Forces. Between 10 and 25 per cent of recruits who were suspected of being "inadequate personalities" had suffered severe falls, been in serious car accidents, been kicked by a horse, or suffered an injury in play or at work. In such cases the accident has caused the appearance of symptoms that seem to be permanently handicapping. At least one psychiatrist feels that much maladjustment is due to abnormal brain waves—whether congenital or accidentally acquired (5).

In spite of the rapid advancement of medical science, the exact causes of some diseases have not been located, and many of these diseases still impose a heavy toll upon the health of men, women, and children. Even when the cause of a disease is known, precise means of using this knowledge have not yet been achieved in a number of cases.

There are still, as we know, dangerous and obscure diseases which too often are fatal or deeply damaging. Infantile paralysis has apparently received a death blow from scientists, but sleeping sickness and spinal

meningitis still threaten physical and mental security. Some diseases—such as sleeping sickness, syphilis, and possibly epilepsy—affect the central nervous system and, therefore, have a direct effect upon problems of adjustment. The effects of other diseases may be only indirect, that is, due not to the disease itself but to the lack of opportunity for exercise, to the emotional reaction of the patient, or to other people's reactions to the patient. Whether the cause is direct or indirect, the acquiring and maintenance of mental health are made more difficult by the disease. On the other hand, the stimulus exerted by a handicapping disease or injury may arouse a compensatory drive that will result in admirable accomplishment.

A case in point is that of Harvey S., a husky (from the waist up) youth who lost the use of both legs through disease. He did outstanding college work, was an honor student, won an essay prize in his senior year, was active in student government, habitually met his fellow students and teachers with ease, and if he felt sorry for himself did not show it. In spite of the fact that anyone with such a handicap is not frequently appointed as teacher, this young man has held positions in several localities, each time leaving to improve his status Everywhere he has taught, he has received laudatory recommendations, and enthusiastic efforts have been made to retain him on the staff.

Recently the dean of a school of education told the author of another such case. A young man enrolled whose face had been badly disfigured by a gunshot wound in military service. He literally had to talk out of the side of his face. The dean felt that he should discourage the young man from continuing in teacher training, but because of sincerity and scholarship, the aspirant was allowed to do student teaching on a trial basis. He quickly won high rapport with his students, challenged them with meaningful materials, and was evaluated highly by both the students and the supervising teacher. The dean was able to help him secure a teaching position, and the reports on his progress are nothing short of commendable. Said the dean, "I wish that more students without handicaps could do as well."

It must be admitted that to some extent the rigid control of disease and accident is beyond the power of the individual. A two-faceted approach to handicaps of disease and accidents is recommended: (1) Get

the help of medical experts, and (2) face the handicap and make the best of it rather than use it as an excuse for quitting.

CULTURAL FACTORS IN MENTAL HEALTH

Man has achieved his present status because of certain physical and mental equipment—stereoscopic vision, complex brain, ample nerve system, mobile thumb, and the power of complicated speech—which distinguishes him from other animals. In addition, man is a cultural animal; that is, the particular way he develops his unique capacities is dependent upon the society in which he lives. Culture denotes those aspects of environment which are the accumulated results of the experience and work of previous generations. It includes such developments as technology, the economic system, social and political institutions, religion, formal education, art, and customs and morals—all of which are influential in shaping the thoughts, attitudes, personalities, and acts of individuals. In fact, in a program of mental health, cultural factors may be more important than physical factors, such as temperature, climate, and facilities for getting food and shelter. Most adults can earn their own living, but there are many who do not get along harmoniously with themselves or their fellow men.

Home Life

Evidence is constantly accumulating which points to the home as a source of many of the mental health problems of any given person (42). Since one spends the major portion of his early formative years in his home, it is not to be wondered at that many of his emotional patterns are intimately influenced by the conditions of life in that home. In fact, many students of human behavior assert that a considerable number of the individual's major reaction patterns are set in the first few years of life. This means that, although a person has the power to make minor changes in his emotional and mental reaction, the broader outlines of his conduct have probably been fixed by his early home life.

In speaking of the pervasive influence of the home upon each member of it, Marian E. Breckenridge and E. Lee Vincent say:

It not only gives him his bodily inheritance, but the standards and expectations of *his* particular family background. In the ordinary course of things, the home feeds, clothes and shelters him, thus laying the foundations of his present and future health, both physical and mental. Parents protect him from diseases or,

through their ignorance or carelessness, expose him to infections which may affect his growth. They provide (or should provide) him with affection, a sense of "belongingness," a satisfactory discipline, a working set of good physical and psychological habits and attitudes. His parents are his background and his tradition, his protectors and providers, his earliest guiders and educators, and his closest companions. They set the atmosphere for his moral and ethical standards, his physical well-being, his aesthetic appreciations, his concepts of family living and his philosophy of life in general.[2]

Specifically the influences of one's home life have left their mark on many fundamental attitudes and personality traits. The home will have affected the person's feelings of personal worth and security and will have influenced his attitude toward authority (62:12). What he has learned from his parents is of great importance in determining his attitude toward sex. Many of a person's habits—cleanliness, punctuality, industry—can be traced to parental teachings. Habits of independence or dependence are conditioned by the way he has been treated by his brothers and sisters. Any college student can easily trace back his ideas of what is "good" and "bad" to impressions he received in the home. Studies have been made which indicate that, while school may temporarily change the feelings of a student toward sex, race, politics, or religion, after a time the student's attitude will tend to resemble again that of his parents—though the reversion may not be complete. Even when the young person accepts views from outside which differ from those expressed in his home, his adjustment to both situations is not necessarily made easier.

In order to see how the home environment may influence the outlook of an individual, let us consider how differently unemployment compensation or a widow's pension may affect the attitudes of families who are dependent on such funds. Some of the children get the idea that society owes them a living; they may even have heard their parents complain about the pettiness of the income. Dependents who take this view are likely to assume an insolent and martyred air. Some undergo destruction of ambition and initiative. They are likely to feel that the world is in such a mess that it is futile to "row against the current." Such persons become "adjusted" to the role of being helped. Others, feeling ashamed of their condition of dependency, may tend to withdraw from social contacts, blame themselves for not being able to do without help, and continue to fight for independence. Some may even have to struggle against relatives, as well as against their own condition. This happened to a young woman

[2] Marian E. Breckenridge and E. Lee Vincent, *Child Development*, 2d ed., Philadelphia: W. B. Saunders Company,

who would have lost her orphan income had she gone against her mother's demand that she should not work: "You can get twenty dollars a week for not working but only twenty-four for working."

The dilemma of a youth of foreign parentage who comes into contact with one set of ideals in the home and another set in the community presents a good illustration of the role of the home in creating adjustment problems. If parents expect their child to begin work at an early age, if they require him to be home before nightfall and to give unquestioning obedience to their commands, they are simply acting in the way their own former culture would dictate. The youth, however, sees others of his age doing no productive work, playing on the street until late hours, and occasionally questioning parental authority. He may react in any of several ways, none of which make for wholly comfortable feelings: He may entirely cast aside his parents' wishes and shun them, yet feel uncomfortable in doing so. He may accept his parents' desires and avoid the influence of others of his own age, but this gives him the feeling of being a social outcast or, at least, of being a strange person. He may try to cling to both home and outside ideals, without knowing just where the influence of one should leave off and the other begin. In this last case, because of indecision, he will react in an inconsistent manner, which leaves him in a continuous state of uncertainty. The problem of the child of foreign-born parents is different only in degree from similar problems faced by children of native-born parents.

Community Influences

The artificial line of distinction between the home and the community is sometimes difficult to locate. Actually, the home is quite likely to be a phase or reflection of the total life of the community. For example, the homes within the same neighborhood tend to be somewhat alike. Certain areas of a city are given over to homes of the well to do, others to the homes of salaried workers, and still others to homes of those who earn small wages or perhaps have only part-time employment. Parents in these various communities have different ideas regarding such things as the continuance of school, the age for marriage, organized recreation, and drinking; they differ in their attitudes toward a youth's sex adjustments and toward law observance, authority, and the like (55). Each of these community types presents unique mental hygiene problems. To announce that these community influences can be ignored merely by changing one's attitude is an error. Attitudes cannot, in most instances, be changed

merely by a person's saying, "From now on I'm going to think differently." Indeed, it must be a rather marked change in community influences that will bring about shifts in attitude. Since the college environment does differ markedly from the home, the college years provide rich nourishment for marked changes in attitude. One must, however, decide whether the new atmosphere is simply novel or actually better than the former one.

A girl revealed just such a shift of attitude in a class discussion on racial feelings when she said, "My father opposes the idea of Negroes' living in the same apartment house that we do. I am perfectly willing to respect his feeling in the matter, but I hope I shall grow up in such a way that the merits of my neighbors will be judged in terms of what they as individuals are." Her attitude influenced her behavior, because she was neither unfriendly nor condescending to the two Negro youths in her class.

It has sometimes been said that children in well-to-do homes frequently are not given the parental care and personal attention that are necessary for the healthy development of a feeling of belongingness. Extreme cases of introversion are thought to be the outcome of such parental neglect. At the other end of the scale, children of parents who lack economic security are likely to be neglected because the parents have to work. The children hear their parents talk of economic privation and see manifestations of material want. Sometimes they are led to believe that those who have money are unjust and selfish or that they themselves are justified in using fair means or foul to "get their share." If they see their parents receiving community help, they may adopt the view, "the world owes me a living." Such environmental influences as these lead to a feeling of personal futility which can be altered only by counterbalancing experiences which convince the individual that he is worthy.

Neither the characteristic conditions of the rich class nor those of the poor class are *sure* to result in particular maladjustments. The rich child may have mental health problems which most commonly seem to be the lot of the poor child, and the reverse is also true. Nevertheless, community influences do in many, many cases supply valuable explanations for the manifestations of maladjustment. Obviously, the individual does not have it in his power immediately to change the characteristics of the community and its influence upon him.

The provision of playgrounds has been found to exert a very direct in-

fluence on the mental health of children in a community. Where there are adequate play centers, the rate of delinquency is much lower. Conversely, where there are no playgrounds, the rate of delinquency is much higher. While the citizens of a city, as a group, may provide more playgrounds, the individual by himself—particularly if his finances are limited—can do little to change conditions.

Incidentally, it is interesting to note that some mental hygienists believe there is danger of overorganizing the activities of young people. They feel that if too much is provided in the way of entertainment and supervision, the child is deprived of the opportunity of developing his own resources. This danger is firmly expressed in a letter received from a teacher:

And I have a word to say about the kiddies who live in this neighborhood or similar places. Mine go swimming at the "Y" Monday nights, piano lessons Tuesday, dancing lessons Wednesday, Cub Scouts Thursday, swimming again Friday, see the local movie Saturday afternoon, and go off on the fine day's trip with the family Sunday. In the summer they travel all over the United States and Canada. School becomes simply the place you have to go to before you can dash off some place to play. But is it even play? My children do not know how to play together, or even play alone. They have no "inner resources" because they have never had to "kill" a series of afternoons after school. They go someplace where someone organizes the play for them. Again, they are never given a moment to sit down and relax. I have never seen such a huge congregation of overstimulated children!

Clearly this teacher sees the direct effect of the community upon the personality development of children—and the children do not have the freedom to choose their community.

Housing conditions represent another factor in adjustment. When whole families are crowded into two or three rooms, many mental health problems occur. The proper desire for privacy is thwarted. The desire for significance is likely to be unfulfilled. The requirements of physical health are not satisfied, and the consequent effect on mental health is disastrous in most instances. A shabby house is likely to make its residents feel inferior to companions who have better homes or who live in a better neighborhood.

Social Status

Closely allied to, perhaps a part of, community influences as a deter-
mining factor in mental health is social status. Allison Davis and John
Dollard made one of the early penetrating studies of the effect of social
status on personality (31). In a number of clearly presented case studies
they point out the effect of social class on youth's personality growth.
Theirs is a study of Negro youth, among whom class lines are sharply
drawn. It is difficult almost to the extent of impossibility for these youth
to shift from a lower class to a higher one. Those in the lower classes
sometimes strive desperately to get into a higher class but are quite likely
to give up in despair when they fully perceive how rigid the class lines
are. When they do progress from a lower class to a higher one, it is at
the expense of losing their old friends, avoiding their parents (for whom
they often have no great love), and waging a continual struggle to main-
tain the gains they have made. The attempt to climb out of one class into
another is the more difficult because there is no one to teach the youth
the ways of the class next above. The study throughout demonstrates the
powerful hold that social status has upon a person's mental health and
personality.

Class lines among the whites, while they are not so rigidly drawn, exist
nonetheless. Social fraternities in college often draw upon a certain
stratum of wealth for the majority of their members. People of Jewish
ancestry are excluded from many organizations, and, consequently, their
opportunities are lessened. Religion, occupation, and intelligence are
sometimes barriers between classes. The higher one's social class, the
greater is the likelihood of his attending college. The highest social classes
are almost five times overrepresented, and the lowest social class is close
to not being represented at all in terms of their numbers in the total popu-
lation (30). This attendance is not simply a matter of intelligence, since
some who attend college make lower scores on intelligence tests than
some who are nonattendant. Moreover there is the possibility that
presently used intelligence tests favor the subject from the middle and
upper classes (37). All these factors tend to mold certain behavior pat-
terns in individuals.

Not all persons react in the same way to social status. Some apparently
find it convenient to conform to the ideals and attitudes of their own
group, while others reject these settled standards and actively strive to
make a transition into another group. Some accept their handicaps with

silent resignation, while others evidently view conditions as challenges and seek to overcome them. Davis and Dollard described the case of Edward, who responded to his handicaps by becoming progressively more delinquent, and, in contrast, the case of Chester, who fought a continuing battle to become a self-made man—one who would win respect (31:68, 99). The different reactions of these two boys cannot be adequately explained in terms of social status only

National Affairs and Adjustment

Another set of factors lying largely beyond the individual's power of control is involved in current national affairs. At no time in history has any nation been without many unsolved problems. This broad assertion is warranted by the evidence of centuries of change upon change. Nevertheless, it seems to be a rather fundamental tendency of human nature always to regard existing conditions as the most adverse that have ever challenged man. The present state of national affairs is no exception.

The effect of the inequitable distribution of wealth has already been mentioned. There are many people whose health, physical and mental, is impaired by the fact that they do not have money enough to obtain what is considered to be adequate food, clothing, and shelter. The wastage of natural resources—soil, forests, mineral supplies, and even natural beauty spots—has already brought about harsh living conditions for those who previously took abundant living from such resources. The high incidence of crime is a source of insecurity to those against whom the crimes are directed, but numbers of others suffer, too indirectly. Parents are gravely concerned about the crime rate, because they realize that the factors which contribute to criminal acts in others may have the same effect upon their own children. Multitudes of incompletely assimilated immigrants pose a particularly difficult problem for citizens in a democracy to solve. These immigrants form minority groups which because of a mutual lack of understanding, may sometimes seem to threaten the stability of our existing form of government and contribute to a feeling of insecurity on the part of the individual. International discord, the threat of atomic and hydrogen warfare, economic changes accompanying automation, and increasingly heavy taxation are other examples of the influence of national affairs on personal adjustment.

One problem that has particular gravity for the youth of college age is the shift in the average age of the general population. Owing to the

increase in length of life resulting from the successful application of medical science, our nation is becoming more and more a nation of old people. That is, the percentage of people in the upper age groups is steadily becoming larger, while the percentage of people in the younger age groups (nineteen years and under) is rapidly growing smaller (112). In 1900 about 4 per cent and in 1950 about 8 per cent of our population was sixty-five years of age or over. By 1976, it is estimated, almost 11 per cent of the population will be sixty-five years of age or over. This circumstance has several implications for youth: Old people are holding jobs for longer periods of time, which means that there is less opportunity for young workers. This, in turn, increases their dependence upon their parents, with the inevitable result that the process of psychological weaning is delayed. Then, too, if a large proportion of the population is mature, many of the customs of society must be designed to fit their interests rather than those of youth. For example, typical church services attract adults much more than they do youth, yet the needs of the younger person may be more significant, since their characters are more modifiable. Commercial entertainment is directed toward adult appreciation rather than toward that of youth. The period of formal education for youth has been lengthened to "take up the slack," but many do not fit the "academic mold." Schools are not yet widely adjusted to meet unique individual differences. Early marriage (despite biological maturity) is often opposed by elders who first want their offspring to be occupationally established. Sometimes marriage is delayed so long that children are born after the age when both father and mother are biologically and psychologically best fitted to be parents.

Economic Factors

Not only are economic factors important in the determination of social status, but they enter into human life in ways which are not strictly social. Probably the strongest effect is the bearing that economic factors have upon a person's feeling of security. Conditions leading to this feeling are widespread. Men fear the loss of opportunity to work, the replacement of men by machines, illness and injury, old age without income, and inability to supply their own and their loved ones' needs and wants. These fears grow out of seasonal employment, economic cycles, fluctuations in trade with other countries, unpredictable returns from investments, and variation in dollar values. These uncertainties affect professional men, laborers, executives, clerks, farmers, and craftsmen. Those at the bottom of the

economic scale are particularly vulnerable, because they are handicapped by limited intelligence, education, and influential friends (95:146).

> Economic and social security is basic in modern society. Families and individuals need to have guarantees of income sufficient for housing, for nutrition, and for health. But over and beyond that persons desire self-expression and achievement in roles through which they may discharge a distinctive function in society. In adjusting to their roles in the family, in a vocation, in marriage, in the community, all persons in modern society need assistance in greater or less degree.[3]

The effect of economic factors on food, clothing, and shelter is worth mentioning. Undernourishment has a direct bearing on mental health. Clothing, besides the physical effect of keeping the wearer warm, has a psychological influence. If a young person has to wear castoff clothes or garments that are not similar to those of his companions, his feeling of belongingness is directly affected. Many adults admit that their feeling of confidence is heightened when they are well dressed. While it is not true that "clothes make the man," undoubtedly good clothes can make a man (or a woman) feel much better. When one cannot enjoy some privacy, cannot claim some articles as being exclusively his, and cannot avoid the bickerings of others in the household, his mental health is threatened. A healthy concept of self is inhibited by inadequate finances.

There is always a danger in the use of superlatives—claiming, for instance, that one thing is *most* important—but it is probably true that, among environmental influences shaping adjustment, there are few things which touch so many phases of one's life (home, housing, health, education, occupational choice, social status) as do economic factors. Not all will be affected to the same degree. Some will achieve good adjustment in spite of unfavorable conditions. Others will have poor mental health when they are in what for most would be altogether favorable economic situations. But the fact remains that many of the problems of adjustment can never be resolved until society improves the economic conditions, economic security, and economic outlook of those who make up that society.

It would be an additional handicap to personal mental health if anyone were to feel that his economic status was entirely of his own making. Depressions, cyclical unemployment, and the stimulation of business and industry resulting from war are factors that are beyond individual con-

[3] Ernest W. Burgess *in* Arnold M. Rose (ed.), *Mental Health and Mental Disorder*, New York: W. W. Norton & Company Inc.

trol. To the extent that a person can *justly* attribute his economic status to such factors, he will have a better chance to achieve the objectivity and poise that will help him to endure the factors he cannot change.

Unemployment

William H. Burnham has emphasized, as the minimum essentials for mental health, a task, a plan, and freedom to carry out that plan (24:86). Each of these elements is influenced by the existence of unemployment. When one has sought and has repeatedly been refused a job, he becomes discouraged and tends to resort to self-recrimination (92:51). The truth is that the job is just not available. The fallacious notion that if a man is good enough at his work he can get a job has to be discarded. A person cannot develop a plan when there are many factors beyond his control. Finally, when unemployment is prevalent, there is a lack of freedom for carrying out even the plans that are formulated outside the realm of the job itself. Unemployment upsets the normal process of living and tends to disturb habitual patterns of conduct that are based upon having an income and work to do—a purpose. When the job is lacking, a major purpose of life is lacking.

One of the serious problems confronting man in contemporary society is unemployment and the threat of unemployment. Worry, despair, illness, and disability—both psychological and physical—frequently go hand in hand with joblessness. Insecurity, undernourishment, poor health, and poor housing are all familiar ills among the unemployed. It has been indicated previously that there is an intimate relationship between mental and physical health. This relationship is quite apparent when a study is made of the effects of employment and unemployment:

In American society, a man's achievement or loss of status tends to be linked with his economic or occupational success or failure. Failure to find a place in the economic world is a major factor in the adjustment problems of adolescence. Loss of personal status upon retirement in old age (either voluntary or forced) and continued feelings of uselessness as new employment is difficult to find, represent important facets of the adjustment problem in old age.[*]

Many scholars have recognized unemployment as a factor in the mental health problems of individuals. Specifically, our attention is called to such conditions as loss of morale, shattered family life, a hopeless outlook,

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[*] Raymond G. Kuhlen and George G. Thompson (eds.), *Psychological Studies of Human Development*, New York: Appleton-Century-Crofts, Inc.

chronic despondency, humility, loss of self-respect, and feelings of futility and discouragement.

Some of the effects of unemployment, especially those which have to do with a person's feeling toward himself, can be better realized by studying the plight of an unemployed man. When he first loses his position, he feels that he can soon find another, because he knows that he is capable. As he looks for a position and does not find one, he begins to realize that there is no job available, but he thinks that the passing of time will bring about an improvement of conditions, so that he will be rehired. Time goes by and the change does not come. He then begins to feel that probably there is something wrong with himself, that he must have deficiencies or a lack of skills that are necessary. He gradually loses his self-confidence and adopts a servile manner when applying for work. The prospective employer discerns the lack of confidence and is likely to think that it must be the man's fault that he cannot find work. Finally, the man is fully convinced that he is not employable and gives up even looking for a job. Such a person cannot be blamed for his attitude, because it has been pushed upon him by the force of circumstances. It is one thing to tell such a person that the failure to find work is not his fault, but quite another to get him to believe you. He can always point out that, in spite of what is said to him, there are many who have jobs, while he has none.

Healthful living conditions must provide opportunities for the development of the many aspects of personality. Purposeful employment of some sort is the very source of such opportunities. A task, a plan, and freedom to carry out that plan cannot be realized in the face of unemployment.

College Youth and the Problem of Employment

Present employment prospects for college youth are distinctly encouraging. The future is variously predicted. Some hold that automation and the longer tenure of adults on the job will diminish work opportunities. Others hold that automation will increase the number of jobs but that their nature will be different. The facts of history seem to support the latter view; e.g., the automobile industry created more jobs than it took from horse breeders, traders, blacksmiths, and wainwrights. Youth who do not go to college but start work immediately after high school quite probably will find adjustment to the work world a difficult one. They are, in the majority of cases, likely to have to take whatever job is available despite their personal preferences. In such circumstances conflicts, doubts,

feelings of insecurity, and futility will accompany their low desirability as workmen.

A first consideration, in terms of personal adjustment, for the college student is the choice of a vocation. Most collegians look forward to professional careers. A few years ago the professions were greatly overchosen. Today, in some fields there still seems to be some crowding. Some lawyers may find that they function more as businessmen than they do as legal experts. Journalists are finding the field thickly populated. Doctors and dentists encounter some difficult beginning years, but, in view of the increasing demands for their services, their over-all prospects are good. Shifting demands are well illustrated in the heavy demand for teachers. In 1940 it was difficult to place secondary teachers while the demand was heavy for elementary teachers. College administrators are viewing with alarm the prospects of an immediate heavy need for well-qualified instructors. Engineers are being placed but frequently not so specifically in the areas of their specialties as they wished. These conditions and shifts in the vocational world indicate that students who prepare in one area may have to be employed in another. Engineers may have to become mechanics, stenographers may need to become teachers, business-administration majors may count themselves lucky to be bookkeepers.

It seems wise to conclude that, for the sake of wholesome adjustment, the well-educated person should determine to make himself adaptable. It may be advisable to substitute for the old question "Is this the best job for me?" the more healthful orientation "Am I the best man for this job?" One should avoid being too highly specific in the choice of a career. He should develop and maintain the habit of continuous learning. Along with his specialized and technical training he should study the arts and social sciences, so that he is an effective social personality. The problem is one of maintaining a balanced perspective. The president of Dartmouth says, "I have no interest in seeing the liberal arts college become too precious for the man who hungers for competence. He greatly needs the tempering of liberal education: and in turn such an undergraduate, whether he is heading for medicine, law, engineering, business, or some other field, by the very fact that he is headed somewhere brings a healthy reality and vigor to the work of the college " [5]

It would be well if college youth would accept the fact that real contributions to human welfare can be made and are being made outside the

[5] John Sloan Dickey, "Conscience and the Undergraduate," *The Atlantic*, 195(4):32

professions. It is probable that the employed mechanic has better mental health than the unemployed doctor. In the second place, it would be advisable to study trends in employment. There are continual shifts in the demands for men and women who have particular training. For instance, in recent years analyses have indicated that there is a decreasing demand for workers in the fields of diesel engines, air conditioning, routine stenography, accounting, and journalism. More promising spheres, for the same period, are ceramics, chemistry, specialized stenography, nursing, and specialized transportation jobs. Trained statisticians are in great demand, and there are opportunities for small service businesses, such as radio and television repair, photographic studies, laundries, and beauty parlors. These trends are mentioned, not as guides for the vocational choice of youth today, but as an indication that demands change, that trends must be studied, and that definite study should precede a vocational choice ·

If attention is given to occupational trends, if a determination to do well what is available is fostered, if one trains for occupational adaptability, the impact of unemployment may, perhaps, be softened somewhat for some, but for others employment will still be largely beyond their personal control. What becomes most important then is the view that one takes of his problem.

Military Service—a Mental Health Factor

A national circumstance bearing directly upon the mental health of young people is the prospect of military service. Young men have to look forward to the possibility of devoting a year or two of their lives to training for possible participation in war. Just at the time when they naturally feel that they would like to become independent, they may have to enter the Army at a subsistence salary. Just as they have made a decision as to the course of their college career, their education is interrupted by their being drafted. Just when they would like to be establishing themselves in business, trade, or a profession, the prospect of that career is "nipped in the bud." Just as they are longing to get married and establish a home of their own, they feel the threat of being called to service and, consequently, fear to assume the responsibility of taking a wife. The young man who is already married may not want to bring children into a world where the immediate future is so uncertain. The consequence of these conditions is that many young men—probably with only slight justification—develop attitudes expressed by such statements as "What's the use of going to school? The government will determine my future." "Well, I will not have

to make up my mind; the government will do that for me." "No use planning; we'll all have to go into service."

There are reasons for planning for military service. There are justifications for the draft, and there are advantages to be gained from membership in the Armed Forces. Reasons for the draft include: preservation of our freedoms, preparedness for attack from Russia or her satellites, maintaining our role as leader of weaker noncommunistic nations, and building strength that will cause aggressor nations to avoid warfare. Hence, military service is not a deliberate discrimination against men of a certain age, even though the burden does fall more heavily on some than it does on others. Advantages to be gained from military service include: extending one's liberal education through seeing new places, strange people, and varied living conditions; many opportunities for extending one's technical education; good medical care, balanced diet, and exercise resulting in improved physical health for many.

A Gallup Opinion Poll found that 79 per cent of young veterans felt they had gained from their experiences, 76 per cent said they had more self-confidence, 78 per cent felt that they were more considerate of others, 84 per cent felt they had acquired increased ability to work with others, 58 per cent felt that their faith in God was strengthened. With these data in mind William Menninger advises:

> Accept the fact that you are going to be called on to serve your country; serve with pride.
>
> Decide these are going to be two rich years in your life; get every bit out of them you can.
>
> Take advantage of every educational opportunity the Armed Forces offer. there are many.
>
> Finally, get all you can out of the most important lesson you can learn: how to get along with all kinds of people. This means that you must learn to know yourself pretty well, and how to handle your frustrations. Learn how to make the most of bad situations, how to accept an occasional dictatorial sergeant—yes, even how to work occasionally under leadership which seems downright stupid. These are lessons of enormous value if you learn them well.[6]

Menninger's experience as director of the Army Psychiatric Program in the Second World War and his continuing service as general secretary of the famous Menninger Foundation in Kansas makes his advice authoritative.

A big decision for high school and college youth concerns the advisabil-

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[6] William C. Menninger, "Things I Never Would Have Learned at Home," *The Reader's Digest*, 65(391) 132

ity of taking advantage of the possibility of educational deferment. There can be no "pat" answer. Men with experience say, "Get all the education you can *first*." Others believe that getting the military experience first will mean that formal education will then be better directed and more meaningful. Whichever decision is made, there is no doubt about the advisability of education. The nation needs men with education both in and out of service (114:34 ff.). The author recommends keeping one's scholastic record high so that educational deferment is possible. If one is then drafted, he has a better chance to get experience in leadership, he has greater incentive and better foundation for taking education courses in the service, and his greater maturity will make his application to further study after school more persistent.

One boy who was to be called into service at the end of the school term came into the author's office and asked for advice about books that would be helpful in the study of personnel work. His intention was expressed in this way: "I have been called into service, but I want to be more than just another soldier. If I study personnel work while I'm in the Army, perhaps I'll find use for it while I'm there. If I don't, I'll at least have that much of a start when I'm released. I know it is going to be hard work. I'll be tired, but there is some time that I can use in my own way. I'll stick to it and do a little bit at a time.' He was regarding his military experience as another learning opportunity— perhaps not one that he would first choose, but nevertheless an opportunity.

Other Cultural Factors in Mental Hygiene

The problems reviewed above are representative of many that might be discussed. The threat of war is one to which frequent reference is made in newspapers, magazines, lectures, and on the radio. Each of us is acutely aware of the danger which this creates for us as individuals and for the world as a unit. Such problems as automobile accidents, the lag of social progress behind technological progress, governmental inefficiency, the incidence of certain diseases, and the use of narcotic drugs serve further to illustrate problematic situations which cannot be controlled by individuals.

However, we cannot do justice to the study and practice of personal adjustment if we throw up our hands in despair and declare that nothing can be done. Each of us has the social responsibility (and the opportunity

for personal development) of doing what we can in our small ways to solve the problems. We would do well to remember that in previous generations there were always problems which seemed to be beyond individual control. Many of these, when they were attacked by optimistic and energetic persons, were solved for the benefit of all.

SUMMARY

Although this book primarily emphasizes what one can do to achieve better personal adjustment, balanced view of the subject demands that some attention be given to matters which are largely beyond individual control. However, so that the presentation may be in keeping with the main emphasis, the reader is reminded that *he can control the way he looks at the factors which he cannot mold.*

Some shortcomings may be ascribed to hereditary limitations However, few people achieve to their full potential. The conditions of birth may result in either psychological or physiological injury which hampers adjustment Such defects are regarded by some as incentives to personal effort, but for others they furnish excuses for defeat The home life of some children has been such as to lead to personality defects. Psychologists and sociologists point to the powerful influence of the childhood home, even after that particular home has been replaced by another. So too, the community exerts an influence for good or bad on the individual's attack on life's problems. Some hope is found for personality adjustment for those who live in poor homes or communities in the fact that not all persons react in the same way to negative influences. Social status may affect the attitude of anyone in such a way as to make difficult the achievement of mental health.

Economic factors are for some persons a cause of discouragement; for others, a vital stimulus to personal endeavor. Too easy a life economically may develop laziness, but it is also true that too little of economic resources may bring about many kinds of frustration. Unemployment is a particularly difficult obstacle to the mental health of young men and women. It may deprive them of feelings of accomplishment and worth. It is likely to cause the postponement of marriage. An antidote for these dangers is to revise one's outlook toward what constitutes dignified and rewarding employment.

The distribution of wealth, the high incidence of crime, the shift in the average age of the population, and the phenomenon of rapid change in the ways of life are all factors which impinge upon the mental health

of the people of a nation. One of these baffling problems, especially for youth, is the program of selective service. This in some produces a feeling of defeat and futility, while to others it appears as a temporary obstacle to be met and overcome.

Recognizing that environmental forces shape personality is not a reason for declaring that a person is just a product of external forces; rather, this recognition points to a more intelligent attack on the problems presented in everyday life. The clue to this attack may be found in the words "Our problems are frequently not so serious as the attitude which we take toward them."

TEST YOUR COMPREHENSION OF THE CHAPTER

Decide whether the following statements are true, false, or questionable, and check with the content of the chapter or compare with others who have studied the material.

1. "Try, try, and try again" is a motto which must be constantly applied in the seeking of life's goals.

2. The person who seeks for the cause of all his limitations in his hereditary equipment or in the conditions of his birth is probably rationalizing.

3. The culture in which a person lives determines the kind of individual he will be.

4. Homes which differ markedly from other homes in the same community are likely to cause personality conflicts in the members of that home.

5. A college student has a unique opportunity for bringing about changes in attitudes or ideals.

6. It is essential to a person's mental health that he have a room of his own in which he can enjoy a degree of privacy

7. Class lines should be ignored by white people, for the sake of mental health.

8. The clothes one has to wear have a marked effect on the mental health of the wearer.

9. An adult must have work to do before he can experience real mental health.

10. A college student should so plan his career that alternatives in occupational choices are provided.

11. Many of the problems of personal adjustment are really economic problems.

12. Though one cannot control all the conditions of adjustment, it is still true that the view one takes of problems is of utmost importance.

SUGGESTED READINGS

Frank, Lawrence K., *Individual Development*, New York: Doubleday & Company, Inc.

     This booklet briefly describes the hereditary, glandular, physical, social, and personal factors which combine to produce the individual's unique personality. Stress is placed on the necessity of taking cognizance of all the factors that shape adjustment if understanding is to be achieved.

Kuhlen, Raymond G., and George G. Thompson (eds.), *Psychological Studies of Human Development*, New York: Appleton-Century-Crofts, Inc.

     "Some Factors in Personal and Emotional Adjustment" consists of a number of short articles dealing with the forces which contribute to delinquency, how children react to a motherless environment, the effect of unpleasant experiences during childhood, and how older persons react to physical decline.

Patty, William L., and Louise S. Johnson, *Personality and Adjustment*, New York: McGraw-Hill Book Company, Inc.

     The chapter indicated contains a description of some of the concepts and customs that shape the behavior of American citizens. Social class is mentioned, and the typically varied reactions to class roles is described. The authors stress the price one pays for failure to recognize the demands of the culture

Warner, W. Lloyd, Robert J. Havighurst, and Martin B. Loeb, *Who Shall Be Educated?* New York: Harper & Brothers,

     This is a brief, but representative, description of the effect of social class on personality development. It is subtitled "The Challenge of Unequal Opportunities" and shows that education is often a matter of privilege rather than ability—or personal choice.

CHAPTER 13 *Occupational Adjustments*

"In the working life alone is to be found lasting satisfaction for the soul and the hope of salvation for mankind." This statement, recommended for memorization by one of the author's undergraduate professors, seems to become increasingly valid. Work earns us approval of our peers, it provides relief from tensions, it challenges our creativity, it helps to satisfy our biological and psychological needs, it advances the welfare of mankind. Of course, other aspects of adjustment (health, habits, marriage, personal philosophy) are also important, but work is a major consideration in an adequate program of mental health.

The working life is particularly important in American culture. Here, the first question asked of a new acquaintance is likely to be, "What kind of work do you do?" Our opinions of others are much more likely to be judged on the basis of the answer than on his family connections or aristocratic birth. Upward social mobility is frequently accomplished by one's superiority in job performance, innovation in production, or by production of desirable consumer commodities. While persons in other countries may "look down their noses" at those who do manual work and have grimy hands and clothes, American professional persons and statesmen may actually gain prestige by showing that they can sweat in the field or shop.

Most adults will spend approximately one-third of their waking hours at their vocations. Their efficiency on the job and their personal happiness will be conditioned by the wisdom of the career choice made. The satisfactions achieved on the job will tend to counteract some of the disappointments—high taxes, death and illness, depressions, international tensions—which are inevitably met in a vigorous life. Conversely, the dis-

337

appointments encountered in vocations will discolor marital relations, neighborhood contacts, avocational pursuits, and one's concept of self.

The foregoing clearly indicates that occupational adjustment merits the most serious consideration. Neither this book nor any other honestly written book can give the answers to the problem of selection of, and adjustment to, a career which will be personally most satisfactory. But it is reasonable to hope that suggestions can be given that may aid the individual in making optimum adjustments to the occupational area.

THE PLACE OF WORK IN PERSONAL ADJUSTMENT
Social Significance of Work

The chapter "Psychological Satisfactions" pointed out that certain fundamental social needs must be satisfied, or be on the way to satisfaction, if processes of adjusting are to be affected. Many of mankind's social needs are in part satisfied through work.

The desire for recognition is often achieved through the nature and/or quality of one's occupation. Routine performance will often merit recognition, but more frequently it is the extra study, the extra diligence, the superior performance on the job that earns approval. Bruce Barton says that the best advice he ever had was to travel the "Second Mile."

> The world is filled with people who, by the necessity of making a living, are constrained to travel the first mile—the mile of duty and necessity. They take the job they put in the eight hours. They aren't paid to think or worry—that's up to the boss. If he falls down, that's too bad. There are other jobs.
>
> But one among them says to himself, "There ought to be a quicker, more efficient way of doing this job. Can't I work out a method by which my company can increase its income or decrease its expenses, and so be justified in paying me more and promoting me faster?" This kind of thinking and planning is the Second Mile.
>
> Thinking, re-thinking, forcing the mind to work, to extend its range and its powers—these are the signposts along the Second Mile.[1]

The need for affection is partially satisfied by work. Parents who neglect their children or shirk their occupational responsibility neither get nor merit the affection of their children or fellow workmen. The husband's ability to provide for his wife strengthens his wife's affection for him. Her performance of household duties and parental responsibilities demonstrates the affection she has for her husband and results in its mutual

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[1] Bruce Barton, "The Best Advice I Ever Had," *The Reader's Digest*, **66**:133–134.

reinforcement. Testimonial dinners and gifts and the bestowal of honors demonstrate that immediate neighbors and citizens of the wider community give affection for work performance.

The desire to be significant may be fulfilled by a few because of their beauty of face or form. Most of us will have to achieve significance through many painstaking hours of practice and work. While this does not necessarily mean sticking doggedly to some monotonous task, it does mean that the experience we gain on the present job, as well as on many preceding jobs, slowly builds up to the point where significance is *earned.*

The need for companionship approaches fulfillment through avocations, in family and community living, and in contacts with our fellow workmen. Generally speaking, workmen are more productive when they are in contact with others than when they work in isolation. It has been experimentally determined that motivation in school has been strengthened by the cooperative pursuit of goals (61:230)

There are two ways in which the individual may profit from the social significance of work: One is to do his job conscientiously, cheerfully and creatively—in the manner of the "Second Mile." The other is to study his job in terms of its social significance and thus increase his personal satisfaction by seeing how it benefits those about him (Most jobs have such significance, and if they do not, one might well consider changing, so that the social impact of the job will leave him with a clear conscience.)

Personal Significance of Work

The personal significance of work is not sharply distinguishable from the social import. There are four fundamental human needs, primarily personal in nature, that may be served by work.

1. Work helps satisfy the need for achievement. Young children will pour sand or build with blocks for extended periods and seem to be primarily interested in the process of doing. They do become interested in the quality of their activity, as is revealed in the words "I did it myself," "Isn't this nice?" "Mine's the biggest." School pupils are proud of their achievements in school, wives are concerned with the quality of their housekeeping, and men take pride in their workmanship or volume of sales. These manifestations are revealed—in the harmoniously adjusting individual—without benefit of honors, praise, or bonuses. We can be sure that the individual who does not want to achieve more than he has in the past is to some degree a maladjusted person. But achievement is both cause and result. The mentally healthy person seeks achievement, and the

success obtained enhances his mental health. There are two implications for the student seeking better adjustment: (1) Work steadily and conscientiously enough to achieve significantly, and (2) search for the work that will make the best use of your unique combination of talents.

2. Work provides new experiences. Even the so-called routine and monotonous jobs may, for the creative individual, provide new experiences that make life challenging. The old cliché "Build a better mousetrap, and the world will beat a path to your door" indicates the possibilities.

> A student who was hired as a part-time and Saturday shoe salesman studied his job and his customers. He obtained library books on the history of shoes—learning when thongs were used to hold stiff material to the sole of the foot, when sandals developed, when heels were introduced, when leather was used up to the calf, and when mass methods were introduced in manufacture. He could entertain customers while he showed the stock. He became a top salesman, and the boss steered customers to him because of the greater possibility of a sale. When he finished school he was offered an attractive full-time position.
>
> One year the boss could not go to Fall River, Massachusetts for the annual buying trip; so he sent the youth in his place. The young man's knowledge of shoes and customers enabled him to buy a stock that resulted in better sales and a lower inventory than usual by the end of the year. Thereafter the boss went to Miami and let the "expert" do the buying. In the meantime, the salesman had taken up the study of leathers. He learned the relative advantages of Texan and Argentine cowhide, the advantages of kangaroo, the utility of snake, alligator, and kid. Ultimately he attracted the attention of the manufacturers at Fall River, and they employed him as a leather buyer who traveled over the world in order to get the best of various kinds of leather. This creative worker did not wait for new experiences—he created them.

The barber who advertises "Free hair-cuts if we cannot talk on your subject" also demonstrates the possibility of finding new experiences in what, for many, would be a routine and monotonous job. How much greater is the possibility of finding adventure in the skilled, semiprofessional, and professional positions that the typical college person will obtain.

3. Work helps to satisfy the need for a feeling of security. Babies and

children may find security in the protection and adulation of their parents. Adults must find their security in the ability to work and perform in the manner expected by their culture. In times of depression it is the less skilled, the less conscientious worker who first loses his job. But in addition to the fact that in a capitalistic culture monetary values are important, security is fostered by the achievement of personal satisfaction and social approval. Feelings of security *are feelings*, but work establishes the conditions for generating those feelings. Thomas Carlyle revealed much truth in the words "Blessed is he who has found his work· let him ask no other blessedness."

4. There are other personal values of work—though they may not be of the magnitude of a fundamental human need. One of these is that work gives purpose to life. A British study shows that prolonged unemployment disorganizes men's pattern of life, makes time their enemy, undermines their pride in self, and severs their contact with healthy workers (33:642). The value of work in giving purpose to life is unfortunately illustrated by American youth during a time of war. When military pursuits give them purpose, they make excellent adjustments to an unpleasant situation. But when the gap between school and employment includes a number of years, as it did during the Depression of the thirties, they become discouraged, resort to aimless travel and delinquent activities, and develop habits that have sometimes handicapped them for a lifetime.

Work is a positive factor in the generation of optimism. By allowing for the expression of one's abilities and capacities, by achieving prestige, by gaining material advantages, by progressing toward one's goals work justifies and creates feelings of optimism. Optimism in its turn mobilizes energy toward one's objectives, fosters a confident self-concept, and elicits the support of others. Hence by fostering optimism work becomes a powerful factor in the adjusting processes that are characteristic of robust mental health.

Work has been found to be a potent therapeutic factor. Institutions of correction and mental institutions are increasingly being characterized by work-therapy programs. That the movement is not more extensive than it is, is due to limitations of personnel and facilities rather than to lack of convictions of its worth. The normal citizen also makes use of work as a cure for worry, tension, and disappointment. It is a wise person who, after the death of a loved one or some other disappointment, plunges into his work in an effort to lighten the burden of sorrow.

A sufficient number of social and personal advantages of work have been given to indicate the focal position of work in adjustment. Not all persons profit from these advantages. Some regard work as one of the unpleasant obligations of life. This unfortunate position can be avoided by the attitudes one takes toward his work and the wisdom with which he selects his career

THE INDIVIDUAL AND OCCUPATIONAL TRENDS
The Needs of the Culture

Some young persons have unfortunately developed the view that vocations should be selected solely on the basis of individual interest. This is unfortunate because many may discover that cultural demands are such that they will *have to do* what need to be done. They then believe that their interests have been thwarted, and the grounds are laid for unnecessary wretchedness. While personal preference is a factor in vocational choice, it must be given no more than its proper weight.

The situation is illustrated by the author's experience as a Navy classification officer. Many young men entered the Navy with interests, background, and test scores that would qualify them for training in mechanical ratings. Relatively few thought they would be interested in preparing to be hospital corpsmen. But the quota letter from the Bureau of Naval Personnel, submitted twice monthly to the training stations, would read, in part, about as follows:

Motor machinist mates	30	Storekeeper	7
Aviation machinist mate	15	Yeoman	5
Metalsmith	12	Radio technician	15
Aviation metalsmith	10	Hospital corpsman	300
Electrician	15		

These quotas were based on the Navy's present, and probable future, needs. Effort was directed toward selecting the very best candidates for machinist and electrician ratings but there were still many fine candidates —in terms of interest, experience, and test scores—who could not be sent to the schools of their choice. Consequently, after the interested and capable candidates for Hospital Corps School were selected and the quota was still far short of being filled, the capable leftovers (but not interested) were "sold" on the hospital corps. If they could not be "sold," it became necessary to *assign* them, because it was mandatory to fill the quota. Fortunately, many in the latter group were individuals who possessed

good mental health and were determined to make adjustments to the necessities. They often said, "If that is what the Navy needs, then I'll do my best." Others, after a period of time in the school, said, "I'm finding it very interesting work. I'm really glad now that I was sent." The great majority took the attitude that there was a job to be done and they would help in whatever way they could. A few were resentful and declared, and often fulfilled their promise, that they would go "absent without leave" or work for a "bad-conduct discharge."

There can be little doubt that the situation in the national economy is quite similar to the Navy situation—though needs are not so precisely stated as in the quota letter. There are many individuals who will not find employment in their first choice of jobs, there are many who will be fortunate to get any position. "At present, with many young people, the question is not whether they will be placed appropriately, but it is whether they will be placed at all." [2] This will be true of fewer individuals during a time of war, preparation for war, or prosperity. But the following statement will be fully pertinent at all times. "We have appropriately stressed problems of vocational choice. The unfortunate fact remains, in spite of the fact that adolescents and youths are always choosing, that many have no real choice. They have to take the only job that is available." [3] It is to be hoped that those faced with the necessity for doing something other than they presently think would be most desirable will not do as the AWOL and BCD Navy recruits, i.e., resort to handicapping escape mechanisms. The individually and socially profitable course will be to do one's best in what is available while keeping alert to opportunities which are more challenging.

Occupations on the Decline

Individuals who are still in school might take cognizance of national vocational needs by studying the status and changes in work opportunities. Table 13–1 shows some of the trends in terms of broad occupational categories. Caution must be exercised in interpretation of the table, because the data for the 1920 column are from a source different from that of the data in the 1940 and 1949 columns—slightly different headings are used.

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[2] Joseph Miller *in* Frank G. Davis (ed.), *Pupil Personnel Service*, Scranton, Pa.: The International Textbook Company,

[3] Paul H. Landis, *Adolescence and Youth*, 2d ed., New York: McGraw-Hill Book Company, Inc.,

Table 13–2. *Occupations Students Plan to Enter*

Occupation	All students, per cent	Boys	Girls
The professions, in this order: engineering, nursing, teaching, arts, medicine, and law	35.8	36.1	35.5
Business—mainly clerical and secretarial	21.1	8.0	34.4
Factory work, skilled trades, mechanics	8.6	14.4	3.1
Government work—mostly armed forces	4.5	8.5	0.3
Farming	3.2	6.2	0.2
Other	11.4	12.3	10.4
Don't know	15.4	14.6	16.1

source: "Fortune Survey," *Fortune*, December,   pp. 8–9. Reprinted by special permission of the editors from the December, Fortune Survey of Public Opinion;

high school and college students, will be those to recruit into the ranks of laborers. This line of thought is supported by a study of Syracuse students which showed that the parents of graduates were occupied as follows: professional and managerial, 23 per cent; clerical and sales, 24 per cent; service, 12 per cent; and skilled, 24 per cent (103:58). It certainly does not seem improbable that young people, on the average, will be unable to equal the occupational level of their parents. Other studies indicate that young people whose parents have less than the average amount of education and who are employed as unskilled workers tend to make choices which are in rather close agreement with what their parents do.

There is reason too, to believe that the large percentage of girls choosing the professions and business may be more realistic than the statistical choices indicate.

The presence of women in all occupations, even though their representation is still small in some, indicates their growing contribution to the economy of the United States and suggests an increasingly important role for women in the years to come. . . .   for instance, more women than formerly were architects, chemists, dentists, engineers, lawyers and judges, physicians and surgeons. And more of them than previously were filling other types of jobs— service as guards, doorkeepers and watchmen; as attendants in auto service and parking lots, as furnacemen, smeltermen, and pourers, and as factory operatives performing dozens of processes. More women than in 1940, though still only a few, were boatmen, canalmen, and lock keepers.[4]

While the probability of employment must be considered in making a vocational choice, it must not become a decisive factor. Even though a field is crowded, your interests and abilities may indicate that it is a good choice for you. If on the other hand, your abilities and motivation are marginal, the prestige value of the job should not lead you to make the decision to enter a field where the competition is vigorous. This is illustrated in the following cases:

Cary L., in 1946 attending college as a GI, was advised that the field of secondary teaching was overcrowded. But he answered, "I've thought a lot of this on transports and in foxholes, and I want to be a teacher." He was able and strongly motivated. He was graduated, and though finding a job was difficult, he did get one. His pupils admired him; he was able to establish sound relations with his teaching colleagues. He is today dean of students in a large high school, a member of several committees—curriculum, teacher welfare, etc.— and has been advised by the administration that he could be in line for a principalship if he so desired. Today, with the shortage of high school teachers that exists, he can pick and choose the kind and location of his work

John K. was given somewhat the same advice as Cary. He too persisted in his choice. But his academic aptitudes were low, and the effort to compensate led him to neglect human relations. He was not a strong "social personality" and though he too got a position—after the school year had begun and a position opened unexpectedly—he was unable to hold a job. After five years, in which he was unemployed during two school years he gave up his ambition to be a teacher. •

Another aspect of the problem of choice has to do with the time of selection. There are many who recommend that an early selection be made. There are advantages which accrue from early choice: (1) It adds strength to the motivation for preparation, (2) it allows one to fill the fundamental requirements for a specialized position, and (3) it tends to keep one from wandering off on unprofitable tangents. Many young persons are fortunate enough to have made an early decision, so that their energies will be channeled toward a specific objective.

The individual who has not made an early choice—perhaps even has delayed it until the senior year in college, or later—need not, however,

become worried. There are also advantages on the side of late choice: (1) It allows one freedom to build a broad educational and experience background, (2) it means that he will make his choice as a more mature personality,[5] and (3) it permits the individual to make a late shift to an occupation that is currently in high demand.

During an era of specialization early choice will enable a doctor, psychologist, chemist, or engineer to build the technical background that is requisite to eminence. We have frequently read of the marked success of some individual who has worked himself up from the bottom. But it is worth remembering that top executives are often those who have worked at a variety of jobs. Not only have these jobs involved various responsibilities, but often there were different products, services, or endeavors encompassed; e.g., successful shifts have been made from manufacturing to retail selling, from banking to publishing, from football player to minister. It must be concluded that time of choice is not a crucial matter.

FACTORS IN VOCATIONAL SELECTION
Interests and Aptitudes

Interests and aptitudes must be taken into consideration when choosing a vocation. There are many recorded instances in which individuals who have failed in one kind of work have transferred successfully to another no less difficult or involved position. Some persons highly motivated to be teachers lack the aptitude for human relations that is essential to success and happiness in the teaching profession. Some with limited intelligence, as far as a given kind of work was concerned, have failed because they could neither prepare adequately nor perform effectively. Unfortunately, there are at least four handicaps to choosing on the basis of interest and aptitude:

1. Knowledge of what specific personal and technical qualities a given job demands is limited. For example, though many lists of the qualities needed by a good teacher have been published, there are many and marked exceptions to the generalities. Successful teachers sometimes *lack* humor, above-average intelligence, a liking for pupils, patience, and pride in personal appearance. Good mechanics sometimes are below average in

finger dexterity and muscular coordination, but their knowledge of physics and mechanical principles enables them to "diagnose" breakdowns.

2. Even if we did know the qualities and skills required for certain work, the tests for their measurement are not entirely adequate. Mechanical-aptitude tests are often simply tests of knowledge of fundamental principles. It is admitted that even intelligence tests, which give indications of a capacity needed on many jobs—the semiskilled as well as the professions—are limited. They do not, for instance, give indications of the person's intelligence in solving the human relations that are requisite to success in the great majority of jobs.

Four major types of error are frequently made by users of tests. These are (1) the neglect of other methods of diagnosis, (2) overemphasis on diagnosis with the resulting tendency to neglect counseling, (3) failure to take into account the specific validity of the tests used, and, (4) the neglect of other methods of guidance which should normally accompany diagnosis and counseling.[6]

3. The misuse of test information leads some advisers and students to think that interests are of vital importance. Interests do have significance, but it must be remembered that interests may be created and they may be stimulated to grow. The fact that one is not presently interested in mechanics or service occupations does not mean that upon study and acquaintance with this work the interest will not grow. Many people develop interests in things they were forced to perform—music, study of science, physical exercise—as the result of success and knowledge acquired. Of course, one must take the attitude that he will allow himself to become interested and avoid the orientation of the student who said, "I'll take educational psychology, but I'll be darned if I'll like it." The person who will wholeheartedly attack the job which must be done is opening the way to job satisfaction that will be a positive factor in harmonious personal adjustment.

4. The needs of the culture are not necessarily in agreement with personal interests and optimum capacities. Implications of this have been previously discussed, so we may summarize the role of interests and abilities by relating them to other factors in vocational choice:

Vocational guidance has no other justification for existence than to assist people with their occupational adjustments in a manner that will be truly beneficial to those in need of help. To attain this objective, the vocational counselor will

utilize his interviewing skills, his body of knowledge regarding occupations, his intimate familiarity with psychological dynamics and psychometric data.[7]

Advice from Others

Advice from others is an important, and valid, factor in vocational selection. Parental preferences may be a help if advice stems from knowledge of the nature of jobs, their availability, and the abilities and inclinations of the young person. Parental preferences may be a handicap if they spring from attempts to compensate for inferiority through the accomplishment of their children. Advice and counseling can be constructive, but urging, particularly if it is successful in the form of choosing an unwanted career, may be the foundation of chronic unhappiness.

Advice from friends, neighbors, and even one's favorite teachers must be evaluated for elements of their preference that are weighted by their satisfaction or lack of it. If their advice appears to be objective, it will be possible for one to get a better view of the advantages, disadvantages, obstacles to entry, and kind of preparation needed relative to vocations that are being considered.

Present and Probable Future Status of the Work

This factor in selection has to do with both relative availability of work and the prestige value of the occupation. A study of current job trends will be helpful. In addition one should consider the availability of the job in terms of employability in the later years of life. Because of the increase in the average span of life, it becomes necessary to consider one's long-time future. However, it should be noted that age is only one factor in the availability of jobs in the later years. The workman with sound preparation, a strong educational background, and thoroughly developed skills may be a sought-after employee when persons even younger have passed their peak.

Higher wages and salaries for the so-called "blue-collar" worker have increased the prestige value of many jobs previously shunned by the well-educated person. Some improvement has taken place in recent years relative to the notion that persons were too good for their jobs because they possessed a college degree. This attitude is a product of our culture, but its negative features may in some degree be offset by logical processes that consider many other factors along with the monetary return.

Significance of the Work

Unbalanced emphasis on the income possible from certain jobs has led some to choose jobs of little social significance. Inevitably, man lives in a society, and what others think of him and his role in society are of importance. The peace of mind that comes from doing socially significant work is one factor in wholesome personal adjustment.

Of considerable pride to many an employed worker is the feeling that his work is making a valuable contribution to society. To know that one's work is necessary or appreciated or useful helps to satisfy the needs for status, value, and acceptance.

Realistically, of course, all occupations are of value to someone or they would not exist, and the happiest persons in any occupation are those who are aware of their value. Inasmuch as this feeling of being important to society is crucial to job satisfaction, it behooves the student to become aware of the social values that result from the contributions of the occupations he is studying.[8]

Work Experience

Any vacation employment or part-time work experience can yield profitable educational results. One can study the effectiveness of employee attitudes, the habits of industry of his associates, and the leadership qualities of supervisors. He can analyze the skills necessary and those desirable for top-flight performance of the various jobs which combine to make the total product or total service. He can profitably project what the future for him might be *if* he were finally to find his place in that particular vocation. These considerations will be of value whatever the occupation finally chosen.

It would be highly desirable if one could secure his vacation or part-time employment in one of the fields being considered for a final choice. In such work it would be possible to inquire of fellow workmen as to their job satisfaction, their estimate of what the future might be, their analysis of the best educational preparation for the position. Against the requirements of the job one could make some estimate of how his particular abilities and interests might fit.

More and more high schools and a few colleges consider the matter of work experience so important that it is made an integral part of the curriculum. There is probably no better introduction, save apprenticeship, to the world of work. Work experience integrated with one's education has

the advantage of giving both practical contact and theoretical background. Such programs "assist youth in adjusting to the world of work; they make it possible for the school to provide a more meaningful curriculum in meeting some students' needs; and they contribute to the development of healthier, happier citizens." [9]

Sources of Occupational Information

Many of the foregoing factors in occupational selection directly imply a studious investigation of employment possibilities. This study can be given direction by your being aware of the following as sources of information:

Periodicals and vocational journals
Planned conferences with individuals engaged in the vocations
Radio and television programs and motion pictures
Tape and wire recordings, available from state agencies
Books recommended by instructors and librarians

It might be easy to be overwhelmed by the wealth of data available, but the student needs to maintain balance. Some study of the information readily accessible is better than entering blindly into the area of vocations —which has such profound bearings on one's total life satisfactions. Conversely, study for the next seventy-five years will not answer the question "What job is best for me?" The ultimate test is to make the preparation and engage in the work. Even though one is then content, productive, and successful, he does not have the answer. It is quite possible that another job could have been selected with even greater positive results.

Making Flexible Decisions

It is probable that the average individual has many abilities which are brought to fulfillment through interests developed both by chance and intent. These abilities are further developed through strenuous effort and focused intent. If these propositions contain truth, then one can be somewhat less concerned about finding the one occupation for which he is ideally fitted. Further, with this orientation one will be inclined to consider another basic factor in vocational selection, i.e., "Am I the best person for the job?" This question will cause him to concentrate on the development of the traits that will make him succeed in the job at hand. More-

over, it will be found that the traits of industry, consistency, honesty, fairness in dealing with others, and attempts to keep mentally progressive will be assets in any vocation.

The difficulty involved in discovering what one's best abilities are, the fact of evolving interests as one matures, and the changes in job opportunities strongly indicate the wisdom of making tentative vocational choices. Changes in family conditions, in the stability of current economic conditions, and in motivation may make it desirable to abandon the educational career that would lead to the professions. Changes in interests might result in a change from one professional pursuit to another. Technological changes might make it desirable to shift energy from a production job to one involving distribution or service. These shifts should not necessarily be thought of as indications of weakness. Sometimes they are definitely the outcome of advancing maturity. Conversely, one should not seek change for the sake of change. It is particularly important in the professions that one set his goal in terms of a long time view, so that educational and experiential requirements may be fulfilled.

No clear directions can be given for steering the course between dogged stubbornness and vacillation. It can only be indicated that those interested in finding their best careers should be aware of the need for clear goals and steady effort as well as the need for making the flexible decisions that will allow adjustment to changed conditions.

PREPARING FOR OCCUPATIONAL ADJUSTMENT
A *Comprehensive Approach to Vocations*

Fortunately it is quite possible to make significant vocational preparation with or without a definite choice. There are certain traits that make significant contributions to adjustment in all vocations. There are educational and personal characteristics which are valued by employers and which are appreciated by others when one is in business for himself. Some of the representative, but certainly not inclusive, issues in this comprehensive approach to vocations are dealt with in the section. It is to be hoped that the discussion will help in the selection of immediate goals that will facilitate the achievement of adjustment.

Sociability

The concept of "human relations" has received much well-merited treatment in recent psychological and educational literature. One's success in

life, his happiness—his mental health—is strongly conditioned by his ability to get along with others.

Man cannot live alone and unrelated to others. He has to associate with others for defense, for work, for sexual satisfaction, for play, for the upbringing of the young, for the transmission of knowledge and material possessions. But beyond that, it is necessary for him to be related to others, one with them, part of a group. Complete isolation is unbearable and incompatible with sanity. Again man can relate himself to others in various ways; he can love or hate, he can compete or cooperate; he can build a social system based on equality or authority, liberty or oppression; but he must be related in some fashion and the particular form of relatedness is expressive of his character.[10]

Specific suggestions are given in the chapter "Social Adaptation" for effecting more advantageous human relations. It will suffice at this point to emphasize that what one does to consider and help others is a step in the building of character and personality that will enhance vocational success.

Developing Skill in Communication

Human relations are facilitated when communication is clear. It is no accident that written or oral composition are universal college requirements. It is unfortunate that so many college students have acquired the notion that such courses are an unwarranted intrusion upon their freedom of choice. Employers desire, and quite frequently specifically demand, that workers have adequate command of language. For any growth involving the acquisition of ideas from others communication is basic. Hence, one's skill on the job and his ability to progress beyond the present requirements of that job will depend heavily on communication skills.

Language skills are improved through study and practice. The excuse "I'm just no good at writing (or speaking)" is a lame one. Young persons must trust in the slow processes of growth which come through reading, writing, and talking. Older persons must abandon the idea that it is too late, that they have stopped growing, and take planned steps to capitalize upon the opportunities afforded in reading, writing and talking.

Some idea of the possibilities for growth and the advantages of planned effort is afforded in research studies. In one investigation of a group of top executives it was found that the average rate of reading was 257 words per minute. After seventeen weeks of directed practice, the average rate was 811 words per minute. It is estimated that this had a money value for

the companies employing these executives of from $40,000 to $100,000 per year (87).

Prolonged Education

Because one's occupational life consumes somewhat less than a third of his total waking hours and because education enriches one's total living pattern, prolonged education can be considered an asset in any occupation. Education is a direct advantage on the job in many lines of work. A tangible evidence of the worth of education is its money value (see Fig. 24). It should be noticed that the money value of a college edu-
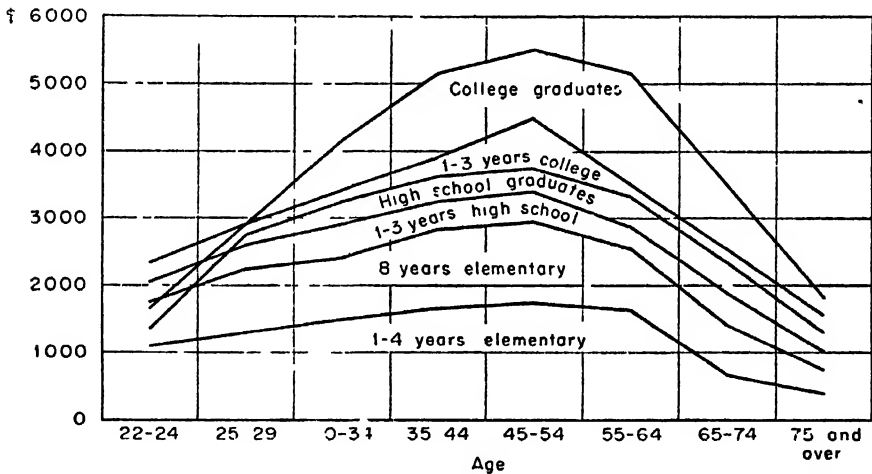
Fig. 24. Median income in 1950 for males twenty-five years and over by education level and age group (*From Education— An Investment in People, Washington, D C.: Chamber of Commerce of the United States, p. 2.*)

cation increases rapidly, while the income of those without a degree grows slowly and attains a lesser altitude. It has been estimated that the average yearly income of college graduates is about $5,100 and of nongraduates about $2,350. Assuming that the nongraduate begins work at the age of twenty, his lifetime earnings to age sixty-five will average about $103,400, and assuming that the college graduate begins work four years later, his earnings in forty-one years will average $209,100—a difference of $105,700 for four years less work. This makes the college education worth about $26,425 a year, spread over the total occupational span.

This figure is not a guarantee. It simply represents a trend, a probability,

or a possibility. Quite possibly too, in many cases it is not the degree but the person who earns it. Many persons without the degree exceed the earnings of many of those with degrees. But it is safe to assume that for some the probabilities are increased by virtue of having the degree—or their potentialities have been developed through the social and intellectual experiences provided in the college environs. A corollary of this is that the education must make a difference in the learning and living habits of the individual, in order for him to take advantage of the probability and possibility.

Studies of high school graduates in comparison to those who drop out before graduation indicates that education at the secondary level also gives advantages. The graduate is superior to the late dropout, and the late dropout is superior to the early dropout in each of the following: (1) number of promotions or raises, (2) holding on to one job, (3) personal satisfaction from the job, (4) number of recreational pursuits, and (5) frequency with which further training is pursued (25:6). Again it must be observed that these are averages for a total group and that there are many individual exceptions—but the probabilities are in favor of continued education.

Those who decide on continued education are sometimes faced by the question as to whether they should pursue a professional or liberal-arts curriculum. Follow-up studies show that many who chose the professional career are satisfied but many are dissatisfied and feel that a liberal-arts course would have been better. Conversely, many who chose liberal-arts are satisfied and many are dissatisfied (46:139 ff.). The choice of a specialized education has the advantage of more thorough and channeled preparation for a given kind of work, while the liberal-arts choice gives the advantage of greater flexibility in choice after college. It must be concluded that an unequivocal answer cannot be given to most students. Further, there is the possibility that content or discontent is characteristic of some individuals, and had they chosen differently, some still would have been satisfied and some still would have been dissatisfied. The above study does indicate that in all groups—the liberal arts, the specialized, the satisfied, and the dissatisfied—there were still many who thought the college education was profitable and that still more study would be advantageous.

The value of extended education, whether it be general or specialized, is further indicated in the following:

Even in such apparently practical areas as vocational training the best training for a period of change is not that which is most specific or most imme-

diately useful. A course of study in automobile mechanics which ignores theory and broad general principles, which teaches the student exactly how to repair a car of 1953 vintage, which enables him to learn all the specific skills involved in adjusting a carburetor, in grinding valves, and in repairing a transmission may prove utterly useless to him before he reaches the age of forty. It is entirely possible that the automobile will have no carburetor, no valves, and no transmission recognizable to the mechanic of the present day. This student will,

find himself well trained in the repairing of a vehicle which will have become as rare as is the Model T today and which may differ from the car of 1953 far more than that car differs from the Model T. The mechanic who knows only specifics of the "how to do it" variety will find it difficult indeed to keep up with the change.

But this by no means indicates that the schools cannot prepare the auto mechanic for his job in ·   For there are many things which he needs to know, things closely related to his job that will not change. The laws of mechanics will not be repealed, nor will the principles of electricity. The principle of the lever will be the same in   is it is today, as will the facts of the conductivity of metals and of electromagnetics. A solid, well-taught course in physics will be of lasting value long after a course in engine repair has become archaic.[11]

The word "automation" and its technical ramifications has intimate bearing on occupational adjustments. The following paragraph has some pertinent implications for the individual—whether he is in school or already employed:

But the need [for educated people] is above all qualitative—for *better educated* people. The "trained barbarian," the man who has acquired high gadgeteering skill, will not). Even in routine jobs, Automation will require ability to think, a trained imagination, and good judgment, plus some skill in logical methods, some mathematical understanding, and some ability well above the elementary level to read and write—in a word, the normal equipment of educated people. Under Automation, a school could do a student no greater disservice than to prepare him, as so many do today, for his first job. If there is one thing certain under Automation it is that the job—even the bottom job—will change radically and often.[12]

The theoretical and general approach suggested in the above is what many employers are seeking today. For example, the author was approached by personnel workers for an insurance company who simply wanted good college graduates. Would they want those trained in mathematics, business administration, economics? It made no difference. "We

are looking for men with broad viewpoints, skilled in human relations, possessing a variety of interests that will give them contact with office workers and agents. We can easily get technicians and specialists, or train them ourselves. But office managers, public relations men, and coordinators of the work of others are difficult to find."

Initially, in this section, it was indicated that the shortening of working hours made leisure time a problem. The better one's education the more likely he is to have hobbies, the greater are his chances of being a participant rather than a spectator, the more wholesome is his reading pattern. Indeed, the idea has been expressed that further shortening of the hours of work may constitute a threat to mental health unless substitution of activity through wholesome leisure time pursuits is designed (115:245). In addition to the increased satisfaction in life outside work there is the advantage of bringing to the worker greater stability of personality and broader interests which will make one become competent in his vocation.

Personality Traits

Long lists of the personality traits which employers value and which help one to make progress on the job have been published in many books and magazines. These are well enough known or so readily accessible that it will suffice here to indicate only broad headings. Paul Chapman lists ten major headings, with five to ten items under each, for checking occupationally desirable personality traits: (1) appearance, (2) agreeableness, (3) manners, (4) interests, (5) temperament, (6) expression, (7) intelligence, (8) self-confidence, (9) dependability, and (10) loyalty (26:23 ff.). There are traits which should and can be developed through persistent attention and effort—much attention and much effort.

Continuous Development

If superior adjustment to occupational life is to be made, one must take the view that preparation is never complete. Maximum personal satisfaction and greater social approval will accrue to those who keep growing. Better ways of doing things are constantly being evolved and the efficient workman tries to utilize some of the improved methods. An aggressive pursuit of development will (1) help one to make progress in his work, (2) facilitate transfer to another type of work if it becomes necessary, and (3) tend to utilize more of one's potentialities and thus promote mental health by avoiding the atrophy of aspects of personality.

Whether or not a vocation offers a person continuous opportunities for development depends upon his attitudes toward it and the extent to which he is willing to learn new procedures and to keep up with its possibilities. It also depends upon the extent to which he maintains contacts outside of his profession or vocation in order that he may be stimulated by new ideas and have a broad conception of his life's work. A vocation, then, is not a static and fixed thing; it both draws from the person and contributes to him.[13]

It is probably at the point of failing to seek continuous development, after the initial orientation to the new job, that most of those who fail make their error. Neglect of continuous development may well account for more of the work dissatisfaction that prevails than do unwise choices. The situation is somewhat similar to marriages in which couples think they must find the perfect mate in order to be happy. Marriage counselors heavily stress that *continuous* adjustments to one's mate must be sought and made if happiness is to result for either or both. No matter whom one marries there will be many problems. Different problems exist when there are no children, when there are small babies, when there are children, when there are adolescents, when children leave home, when one is living as a widow or widower. Adjustment is never complete. In occupations there are unique problems of initial adjustment, when one becomes a valued worker, when one becomes a supervisor, when one becomes an executive, when reorganization is necessary.

It is unnecessary, in either marriage or vocation, to depend only on direct experience for the making of wise adjustments. Books, magazines, in-service classes, lectures, visitation, and conferences are sources of help in the process of continuous development. Any of or all these, persistently utilized, will encourage the personality growth that is fundamental to good mental health.

SUMMARY

Many personal and social satisfactions stem, in part, from one's work. The desire for recognition, for affection, to be significant, for companionship are partially satisfied through vocations. Personal satisfactions such as the need for achievement, for new experiences, for feelings of security, and the need for a purpose may be met through work.

The selection of an occupation by the individual is a serious matter because of its powerful impact on mental health. The work that our culture

demands must be taken into account, and the idea that what must be done *will* be done is a factor in cheerful and efficient adjustment. Some occupations are declining in percentage importance and others are growing. While these trends should be considered, they need not, for individuals, be decisive factors—particularly if they will take the view that necessary, last-moment changes can and will be made. Time of choice is not a vital matter since early selection enables one to prepare specifically and with concerted effort while later choice provides the advantage of greater versatility.

Factors in vocational choice should be studied in the aggregate—no one of them being finally decisive. Interests are significant, but it is possible to develop and expand them. Aptitudes count, but aptitudes are difficult to evaluate, and they will probably be advantageous in numerous kinds of work. Advice from others should be sought, but their subjective views must be weighed. The present and probable future status of the job should be investigated, but one must also realize that the value of a job depends to some extent upon the creativity and devotion of the workers. The social significance of work conditions its significance to the individual. Work experiences can help one in his choice at the same time that it fosters the development of habits and characteristics that will be valued in many vocations. But after all factors have been considered, it will still be necessary (1) to determine to do the best one can in the work that is secured and (2) to make changes cheerfully and creatively when and if it becomes necessary.

There are certain attitudes and habits that should *now* be developed in preparation for whatever work one finally does. These include skill in human relations, skill in communication, the habit of continuous study, and the development of personality traits that employers, and fellow workmen value. But most of all one should seek continuous development before, *and on*, the job.

TEST YOUR COMPREHENSION OF THE CHAPTER

Decide whether the following statements are true, false, or questionable, and check with the content of the chapter or compare with others who have studied the material.

1. The values which derive from work are predominately determined by the worker's attitude.

2. Having a job gives one psychological security.

3. In mental hospitals and correctional institutions more emphasis is currently being given to the "rest cure," so that men may be relieved of the strain of living in a complex society.

4. Society's need for certain kinds of work is not stated in terms of personal demand, but it is, nevertheless, real and insistent.

5. There is less demand for professional workers as more people get more extended educations.

6. Individuals tend to become more realistic about their occupational choices as they grow toward adulthood.

7. One should not choose a vocational field which is crowded or which is declining in percentage importance.

8. Since one often has to live a lifetime with his job, he should not consider jobs in which he now has no interest.

9. One should take an aptitude test and then choose and prepare for the occupation which is thereby indicated.

10. There are probably more blind-alley workmen than there are blind-alley jobs.

11. The advantages of a flexible occupational choice imply that college students in the first two years should not make a choice.

12. One can acquire a sound occupational education without its including occupational training.

13. A sound training in theory is frequently a handicap to rapid progress on a job.

14. The habit of continuous development is one of the three or four most desirable traits for good occupational adjustment.

SUGGESTED READINGS

Ansubel, David P., *Theory and Problems of Adolescent Development*, New York: Grune & Stratton, Inc.
   The author describes stages of development in vocational choice, the factors that influence choice, the realism of work preferences,

and the advantages of work experience. The reader will find valuable clues to the solution of problems of vocational adjustment.

Havemann, Ernest, and Patricia Salter West, *They Went to College*, New York· Harcourt, Brace and Company, Inc.

This selection deals with "The Matter of Money." The kinds of jobs held by college graduates and nongraduates, the income earned, and the comparative monetary rewards of various occupational groups are described.

Humphreys, J Anthony, *Choosing Your Career*, Chicago. Science Research Associates,

In this booklet emphasis is placed on the importance of the *right* selection of a job General suggestions for developing job efficiency are implicit. Means of discovering what the right work might be are described.

Seidman, Jerome M (ed.), *The Adolescent*, New York· The Dryden Press, Inc,

This chapter deals with the jobs youth want and the ones they get their satisfactions and dissatisfactions with work and a description of how human relations influence productivity, group morale, and personal satisfactions from work

CHAPTER 14 *Satisfaction in Marriage*

At least as much of the average individual's waking time, as an adult, is spent with family and mate as is spent at his work. Hence, satisfactory adjustment in marital relations is as important as is vocational adjustment. Successful adjustment to work will increase the individual's status as a marriage risk, and a satisfactory marriage will tend to improve one's productivity on the job. In short, successful adjustments in any area will tend to facilitate adjustments in other aspects of living. In this chapter our concern is with improving the quality of marriages so that greater mutual satisfaction results, but this aim is undertaken with the realization that the quality of the marriage is itself a symptom of the adequacy of adjustments in other areas.

It is somewhat surprising, in view of the pervasive influence of marital adjustments, that no more formal instruction is given prior to marriage than is the case. A few colleges and high schools give some emphasis to the subject, but probably the greater part of young people still begin their marriage with little or no formal preparation. We quickly comprehend the advisability of studying human relations on the school-wide, state-wide, nationwide and world-wide basis, but marriage is another matter—people still seem to trust the adequacy of love and knowing when the wondrous love awakens. Actually, the constancy and the intimacy of human relations in marriage contributes to making this one of the more perplexing problems of human adjustment. The fact that as many people as do stumble into happy marriage attests to the admirable adaptability of many in our population. If both young and old could be sufficiently impressed with the importance of basic elements in successful marriages, it is possible that satisfaction could become much more widespread. Both

those anticipating marriage and those already married can apply these elements toward furthering marital adjustment.

MARRIAGE IN OUR CULTURE
Meaning and Adjustment Values of Marriage

Stripped of culture and romance, the basic feature of marriage is the union or partnership of man and woman. The word marriage calls to mind the social sanction by the church or civil authorities of such a union. Some marriages are consummated with elaborate ceremony, but in some states "common-law" marriages are also recognized; i.e., after a man and woman have lived together for a time without legal or social ceremony, the union has legal status. Some marriages are made with the firm determination of the partners that they will endure all threats toward continued unity. Others are undertaken with the reservation that if blazing romance does not continue, the partners will resume their separate ways. This attitude has led to the cynical description of "tandem marriages." A segment of this situation was photographically described in *Pageant* with the use of a few IMTs (is married to) and many WMTs (was married to) —one man having been married to four or five wives with some probability that each of the ex-wives would also have several WMTs (56). Not only do marriages differ in terms of ceremony and durability; it is apparent that the purpose of the marriage differs. To some extent urban marriages seem to be a matter of convenience, while rural ones are undertaken with the welfare of children the primary consideration (74:352).

Ideally, marriages can be a significant factor in the enrichment and fulfillment of personality. A satisfactory marriage can help to satisfy the fundamental needs for security, significance, and achievement. It helps to satisfy the desire to love and be loved. The physiological drives originating from sex glands and organs receive normal consummation in marriage. Successful marriage is positively correlated, though by no means perfectly correlated, with success in one's profession. Marriage and its responsibilities make for better citizenship. There is a disproportionately high number of bachelors in penal institutions—though it is possible that personality inadequacy contributed both to their bachelorhood and to their criminality. Life insurance statistics show that married people live longer—though the cynics say that it only seems longer.

All in all, marriage is an institution that holds the potential for improv-

ing one's satisfaction and personal adjustment But the rewards of a satisfactory marriage, like other aspects of adjustment, are not automatic The acquisition of knowledge about, and the formulation of plans for, marriage should be a matter of systematic study.

Popularity of Marriage

Although there is some feeling that men who do not marry are somehow not undertaking their proper responsibilities and that unmarried women are somewhat inadequate, marriage is by no means universal In 1950 about 68 per cent of men and women over twenty years of age were married This figure, though is higher than in 1890 when only about 55 per cent of those over twenty years of age were married Of those who are unmarried at any one date there are many who are divorced or have lost their mates through death Thus during the age years twenty five through forty five over 85 per cent of the men and women are married In view of these data it is erroneous to conclude that marriage is declining in popularity

Another evidence of the popularity of marriage lies in the fact that age at first marriage is becoming lower In 1890 the average age at marriage was 26 years for men and 22 years for women in 1950 the average age for men was 22.8 years (a decrease of 3 years) and 20 for women (a decrease of 2 years)

The popularity of marriage and the decrease in age at first marriage indicates the advisability of widespread education for marriage during the school years Some studies indicate that well over half the boys and girls now in high school will be married within a period of five years Since relatively few of these high school boys and girls will go to college and since those who do go will tend to delay marriage still longer it is evident that instruction would most advantageously be a secondary school problem However since it is often neglected some attempt at compensation should be sought at the college level

Divorces

Along with the increasing popularity of marriage there is also an increasing popularity of divorce In 1890 the rate of divorce was one in eighteen marriages, in 1952 there was one divorce to four marriages However, the popularity of divorce has declined since the post–Second World War days when in 1946 there was one divorce to a little over three

marriages. Statistics do not, in any case, tell the true status of the institution of marriage. The really important aspect of divorce is the human tragedy involved.

Admitting at the outset that divorce is not always the evidence of a failure—there may be some who have married with little or no intention of its being a permanent relationship, or some may marry only long enough to become legally entitled to a share of the partner's wealth—for most divorce is a symptom of failure. These people have the feeling that they have failed in one of the more important areas of life, and business or professional competence is not sufficient to give them mentally healthful feelings of worth. Divorce or separation often goes further than feelings of inferiority to remorse and heartbreak. One, and sometimes both, may still be very much in love with the other, but pride and social pressure influence them to carry through the action which has been started in temporary periods of hostility. Parting from one's mate leaves a void in life that can often only be partially filled by assiduous pursuit of parties, travel, or love affairs not fully sanctioned by society. The real tragedy, however, falls most upon the innocent. The children of broken families do not with greater frequency than the generality become problem cases in school, nonreaders, delinquents, and criminals simply by coincidence. They have been exposed to an injurious emotional environment prior to the time of the separation; they have had to live with one or two parents who have displayed some degree of incompetence in solving human relationships. Even in those cases where divorce has improved the emotional tone of the home—and such instances are probably frequent—these unfortunate children still lack the balanced environment which can only be provided by two parents.

From the standpoint of the psychology of adjustment our interest in divorce lies not in the legal grounds for divorce but the background factors that create the need for an excuse. The grounds of unfaithfulness, sexual passion, jealousy, nagging, drunkenness, stinginess, impotence, and the like are just as much symptoms of inadequacy as is divorce itself. Sociologists, psychologists, and marital counselors realize that the grounds for divorce are not synonymous with the causes. This has been well summarized by Ray E. Baber in the following words:

> But in seeking the causes of divorce one must not become so preoccupied with the specific topics over which people quarrel that he fails to see the vast background for their actions. Broad, general factors involving one's outlook on life

play a very important part. It is common to speak of one's "philosophy of life," by which is meant that one has come to a reasoned conclusion as to what he can expect and what he cannot expect from life—a sort of organization of values that puts things in their right place, making an integrated, acceptable pattern of life. This gives one a sense of balance, and even a certain serenity in times of stress. Under this philosophy one does not expect too much from life, any more than he expects too little. One learns to accept some things which he does not like because they are an inevitable part of life's pattern, but he does not permit them to ruin the great values and satisfactions with which they are often more or less closely associated.[1]

Marriage Counseling

Marriage counseling is by no means a single thing. There are some counselors who have pursued comprehensive programs designed to preserve and improve the institution of marriage. There are others who have little or no specific training for the office they have designated for themselves—seeing in the unhappiness of others an opportunity to make a living. Between these two extremes there are those who have a background in psychology or sociology which coupled with a period of experience produces a reliable counselor. Medical doctors, priests and ministers, and psychologists may be poor counselors—generalizing too much from their own experience—or they may develop into valuable sources of guidance.

When counselors are able persons and when there is a staff of workers (psychologists, sociologists, medical doctors) to assist, counseling services may be very effective. In the better courts of domestic relations, studies over a period of time show that one-third of the potential cases of divorces may be prevented. Reconciliation rates as high as 90 per cent have been reported by the Cleveland Court of Domestic Relations (8:672). However, since there is no way of forcing couples into a counseling situation, it may be that the cases seeking guidance may represent the ones with the higher potential for reconciliation. Nevertheless, a serious situation has been reached when a couple contemplates divorce to the extent of seeking help, and the success of the courts indicates (1) that much unhappiness, failure, and loneliness can be prevented by an active pursuit of adjustment and (2) it is probable that the success of guidance at the late point of incipient divorce shows the need for realistic study of the problems of marriage before the wedding ceremony.

COURTSHIP

Preliminaries to Courtship

One's preparation for marital satisfaction begins in childhood, long before someone of the other sex is contemplated as a marriage partner. Children, before they enter the first grade, indicate that they will marry and have their own children. Because they live in a milieu of marriage, they can contemplate no other form of living. The warmth and affection of the home becomes synonymous with life itself. Part of the disappointment in marriage failure stems from these attitudes generated in childhood. Disappointment in one's self and resentment toward society often accompanies a broken marriage because of the disintegration of the dreams of childhood. Even if specific attitudes toward marriage did not arise, it would still be accurate to say that preparation for marriage begins in childhood. The habits of happiness, tolerance, mutual helpfulness, confidence or the habits of unhappiness, suspicion, selfishness, and pessimism are traceable, in substantial degree, to early family life.

It is not, therefore, surprising that research indicates that harmony between parents and happiness in childhood are significant predictors of marital satisfaction. L. M. Terman found, in a study of over 1,212 couples, that nine of the ten factors most predictive of marital happiness were related to the parental home. The two most important factors were "superior happiness of the parents" and the "childhood happiness" of the members of the partnership (107:372). Happiness in marriage seems to run in families, not because it is inherited but because one learns his mode of life largely from his family. The young person seeking a mate might well use the first few dates to probe into the feelings of the other about childhood memories.

The influence of experience prior to courtship is also illustrated by studies of the relation of friendships to marital success. The individual who has had in his teen years many boy and girl friends is a better risk in marriage than is one who has had few friends of either sex. A girl who has many boy friends but is not well liked by other girls gives at least some indication that her human relations are not so facile as one who is well liked by both sexes. Studies indicate that boys who have been "seriously in love" four or five times prior to marriage are more likely to be good husbands than those who have been in love only once. Hence, one should expect that, if he or she is courting a prospect who has paid no attention to others, including competitors, the chances for a happy

marriage are somewhat less than they would be with one who has been interested in, or sought after by, others. The manifestation of jealousy therefore might result in abandoning a good marriage prospect for one who is a poorer prospect.

Picking the Right Mate

Although there is much romantic sentiment to the contrary, it is highly probable that there are many mates to whom one could be very happily married. The notion that there is a one and only is likely to constitute a handicap to marriage, because the inevitable altercations that will occur in all unions are then interpreted as evidences of incompatibility. The belief that there is some perfect person with whom life would be continuously and sublimely happy just does not accord with the manifold adjustments required when two people live so intimately together.

There are, however, some major hazards that can be avoided. Divorce, dissatisfaction, and chronic unhappiness are higher in some combinations of man and wife than is the case in other marriages. Even in the presence of some dissatisfaction there are many couples who manage to make their marriages compatible. "The right mate," *statistically* speaking, should be of the same broad religious faith, have somewhat similar intelligence, be from similar socioeconomic backgrounds, be of the same racial extraction, and have similar educational experience. (These are more fully explained in the section "Factors in Successful Marriage.") On the other hand, research data do not support the notions that one's mate should have either the same or opposite temperament, interest, complexion, or hair color. Physical features do not dictate personality orientations; so they can have no direct bearing on behavior. While it is comforting to have the same interests, so too there is an advantage in having independent interests —companionship after a separation is then more stimulating. A difference in temperaments, if controlled, can provide the contrast and variety which adds spice to married life.

Being the Right Mate

Without completely ignoring the importance of finding the right partner a sound orientation is emphasis upon *being* the right mate. This has the advantage of placing responsibility where the individual can do the most about it. Moreover, it has the possible merit of making one a little more tolerant of the shortcomings of his mate, since he realizes that he is not perfect himself.

Generally speaking, being the right mate is a matter of being emotionally and socially mature, i.e., being well adjusted. It may be instructive, however, to detail some of the aspects of maturity which have particular significance in a successful marriage.

Physical health and attractiveness are helpful, if not requisite, to satisfaction in marriage. Care of teeth, including routine cleanliness and the performance of regular and needed dental work may seem like a minor matter, but it is so easily achieved that oversight is difficult to justify. Regular hours of sleep will help one to maintain the cheer and optimism that foster congenial marriage relations A diet that maintains physical vigor and skin health and avoids the accumulation of fatty tissue will simultaneously maintain self-respect and the admiration of one's mate. Cleanliness and neatness of dress will usually be maintained during courtship but should also be a continuing habit after the marriage ceremony has been performed In addition to these things, medical examination should be made to see if it seems possible that children will be born. If there is some doubt, the question should be discussed thoroughly before marriage to see if a childless marriage will be mutually satisfactory. The decision not to marry, under such a circumstance, will engender less unhappiness in the long run than will the temporary wish to avoid disappointment of a prospective mate.

Mental and emotional health are necessary Since this is the central theme of this entire book, it will suffice here to say that this entails sufficient maturity to permit one's mate the freedom of choosing his or her own leisure activities, the control of emotional outbursts and the ability to forgive them in the other, sufficient faith to avoid the feeling, or at least the manifestation, of jealousy, the ability to keep going despite disappointments in vocational, educational, and social pursuits, the habit of delaying satisfactions (being able to do without new clothes, a new car, and household conveniences until financially able to purchase them); and, not least, the genuine desire to make one's partner happy. Actually, the foregoing entail no self-sacrifice, because success in their realization will redound to one's own marital happiness.

The relatively lower success of marriages between persons of widely different socioeconomic status suggests that behavior which diverges from that to which one is accustomed constitutes a hazard. Hence, one should seek to develop those courtesies and manners which are most widely acceptable. Furthermore there is some evidence that courtesy is one of the important initial steps in the development of sympathy and

respect for others. It can safely be recommended that one abjure those boorish and childish discourtesies by which one tries to show that he "just doesn't care." Your date partner will wish to be proud of being seen with you, and the display of etiquette is a significant step in the right direction. However, one should avoid being too harsh in judgments of the social behavior of another. Often minor errors are simply indicative of the lack of experience and not evidence that another is oblivious to codes of conduct. It is likely that very few persons can afford to overlook the desirability of attempting to improve their manners.

Adherence to existing moral standards is a vital factor in marital adjustment. "Personal conduct involving sexual immorality, gambling, running into debt without adequate reasons, stealing from employers or others, drunkenness, etc. are certainly to be condemned." [2] In terms of frequency, the one of these most often encountered is premarital sexual experience. Research data consistently point to the desirability of confining sex relations to marriage. It has been shown that, even in the social classes where promiscuity is most widespread, admiration and respect is accorded those girls who remain virgin. Their status and desirability for marriage is less when they consent to coitus (119). Other studies indicate that the marital happiness score of virgin marrying virgin is greater than when there are varying degrees of premarital sexual experience (107:326). Moreover, the denial of sex urges during courtship is accompanied by better adjustment during the engagement, a higher respect for one's partner, and a lower desire to change the traits of the partner if it were possible (116). Numerous studies indicate that social expectation is a potent factor in the modification and control of behavior (71:245 ff.), and it therefore appears that adherence to expressed moral codes would enhance self-respect and self-confidence—both of which are factors in the kind of adjustments which improve marriage.

The Nature of Courtship

In view of the two foregoing sections, it can be said that courtship is a period during which one tests his own and his partner's compatibility in marriage. This period should consist in a process of getting acquainted with the ideals, aspirations, behaviors, likes, and dislikes of one's boy or girl friend to see if the pattern is one likely to contribute to future harmony. Since such acquaintance is more than a matter of talk, it is desirable

that the courtship be long enough so that a wide variety of activities may be mutually engaged in, so that sound judgments can be made. Engaging in athletic and parlor games, dining, studying together, attending church, dancing, listening to concerts and lectures, picnicking, and visiting in each other's homes are all helpful in making valid judgments. Finally, let it be said that behavior patterns are a long time in the making and it seems unlikely that one should marry another with the hope of reforming or being reformed.

The period of courtship should also involve the making of plans. It is advisable that at least tentative decisions should be made on such questions as the following: When should parenthood be planned and how many children are desired? How shall children be reared with respect to control, worship, care, and duties? Should a home be purchased? Should furniture and household appliances be bought on terms or for cash? How shall the financial expenditures be planned? What part of the family income should be devoted to savings, insurance, daily requirements, and "luxury items"? Should the couple locate in one or the other's home town, or should opportunity be sought in a new locale? Should either seek further education, and if so, how will it be financed? What kind of social activities should be sought? Should mutual leisure-time activities predominate, or should each follow his own interests? What kind of relationships will be conducted with relatives? What church will be attended? How will household duties be distributed? Such questions as these do not exhaust the possibility of problem areas, but they do suggest the complexity of decisions that should desirably be contemplated during the period of courtship.

Research shows that long engagements, up to four years, are correlated with happiness in marriage (8:158). This statistic can, however, be logically questioned. Does not the longer engagement mean too that the prospective partners are growing older, more psychologically mature, and approaching closer to a financially secure status? Does not the endurance required in a long engagement indicate the probable existence of other qualities that would contribute to a stable marriage? Finally, is it not possible that many couples break up over the rocky road of a long engagement when an early marriage would have resulted in success? Some will answer that it is better to break an engagement than to marry and then divorce. That is true, but there are other considerations. In the longer period of courtship there is a tendency to become more and more intimate. If sexual relations are avoided, tensions are generated that lead to irrita-

bility and other emotional upsets. This has little to do with the fundamental stability of either party. If premarital sexual relations are performed, the typical rush, fear, and secretiveness endue the relationship with factors that would not exist to interfere with genuine enjoyment under the normal circumstance of marriage. After all, the success of a marriage is dependent upon the mental health of the partners. If they are sufficiently mature, it may be that a long engagement has little continuing virtue. Let it therefore be suggested, or at least form the basis for some discussion, that after a minimum period of six months or so, the prospective mates examine their relationship to see if the engagement is making for or militating against a successful life together.

In view of the inevitable imperfections of both parties to an engagement, it is normal for one or both to have doubts about the wisdom of continuing the relationship. If these doubts are based upon a congeries of personality characteristics which are the accompaniment of differences in family background, conflicts in religious convictions, or wide variations in educational achievement, it will be well to remember that the doubts have statistical support. If, on the other hand, the doubts are based upon some minor personality trait, it will be well to consider the fallacy of discovering some perfect person. Periods of doubt are well-nigh inevitable in both the engagement and in the marriage itself. Hence, while some doubts may be fully justified, it does not mean that doubt is an inevitable forerunner of an unsuccessful marital relationship.

The major function of an engagement is to learn, as accurately as possible, the probable future of the marriage. So a word about the wisdom of breaking an engagement is apropos. Ray E. Baber has pertinently observed:

The Scriptural precept, "By their fruits ye shall know them," might well apply to the courtships of men and women. But the difficulty is that this proving period is not always given an honest chance to provide the help of which it is capable. Often either it is cut short before its productivity is proved, or the product—if unfavorable—is deliberately disregarded. Unwillingness to acknowledge a mistake and start over again is as costly in mate selection as in anything else. The stubborn attitude of "going through with it" in spite of inner doubts that keep rising may be due to several things. One is an exaggerated sense of loyalty and good sportsmanship. If one knows that the other person still cares as much as ever, there is a tendency to go ahead and make the best of it rather than be a poor sport and let the other party down. Such misguided loyalty may give one an exalted feeling of sacrifice, but it is an extremely poor basis on which to start a marriage that is to be permanent. Another reason for stubbornly keeping to one's course is to prove to opposing relatives or friends

that one's judgment was correct after all. But there is little satisfaction in trying to brave such a situation out when so much is at stake; temporary vindication is small pay for continual unhappiness.

A little observation and reflection will show that the breaking of engagements is not too serious a matter. This is not to belittle the quality of devotion that one or both of the partners may have shown. It may have been deep and genuine, but if one partner has lost his devotion and is convinced that it will never return, it is certainly no kindness to the other to conceal the fact. This is deceit, and whether based on pride, loyalty, or pity, it is a poor substitute for love and cannot hope to avoid detection for long. The girl who tearfully confides to her counselor, "I don't love him any more, but I just can't bear to tell him, for I know how it will hurt him," is doing her fiance no kindness. She is merely postponing his shock of disillusion and furthermore is preventing him from making a new friendship that may prove more successful. For he is almost sure to find another love. This is the very reason we can speak with such assurance about broken engagements not being too tragic. Many a young man whose declaration of love has fallen on stony ground implores passionately, "But I cannot live without you!" Such statements, no matter how earnestly made, are gross exaggerations, else our streets and parks would be strewn with the corpses of rejected suitors. But cold figures show that most rejected suitors survive! In fact, within an amazingly short period they are running around brightly with new loves, without a scar showing. This is not said in ridicule, it is not an indictment of man's inconstancy—or woman's. It is merely a statement of the "nature of things," and we should be grateful that youth is as resilient and adaptable in love as in health. It would be a dreary world indeed if affection could not be transferred under suitable circumstances. To expect all courtships and engagements to eventuate in marriage would be to nullify their very purpose.[3]

SEXUAL ADJUSTMENTS
Premarital Sex Relations

A superficial acquaintance with the late Alfred C. Kinsey's studies on the sex life of males and females has led many to believe that premarital coitus is increasing and currently involves a majority of the population. The fact is that Kinsey finds such behavior is about the same as it was a generation or two ago (68:556). The change in behavior actually appears to be that of a freer attitude about the discussion of sexual activity (11:384). The verbal mores of our society continues to be one of disapproval of premarital relations. Regardless of the situation which exists in other societies, premarital intercourse in American culture does more to inhibit long-term personal adjustment than it does to facilitate healthful living.

[3] Baber, *op. cit.*, pp. 150–151.

The words "ruined," "betrayed," and "disgraced," continue to be used to describe the girl who decides to flaunt the mores. Despite our sophistication and the existence of penicillin, venereal disease is often an accompaniment of premarital coitus, since intercourse prior to marriage is typically not confined to one person or one experience. The birth of illegitimate children in 1947 amounted to 12.1 per 1,000 unmarried white women, with a much higher rate for Negroes (8:609). It is evident that knowledge about, and the dependability of, contraceptives does not afford safety from one of the more serious consequences of defying our sexual mores. Some persons advise that such evidences as the foregoing, enlisting the element of fear, should not be used in the attempt to get young persons to behave morally. Whether or not one should use negative approaches, the fact remains that the hazards do exist.

Probably the most significant outcome of premarital intercourse is its effect on the emotional health of the individual. It is likely that only the individual from the lowest socioeconomic status and those who have been so injured by childhood deprivation that they have lost all self-respect can ignore the dictates of society. For the majority, a great deal of rationalization must be used to justify immoral conduct. There are some who argue that since you would not buy a horse without trying him out, neither should one marry without first trying one's prospective mate. This is not an excuse for violating the mores, because sex compatibility is an achievement, not a discovery. The female, especially, who takes a much longer time to achieve climax is likely to be and feel inadequate in the affair in a car or parking spot because fear and haste (which usually accompany such unions) inhibit a satisfactory experience. Since sexual response in humans is not confined to physical release, but is also a pervasive emotional response, the element of anxiety inhibits the satisfaction that could result for this same couple under normal conditions. Hence, the conclusion is that they are not compatible, when, as a matter of fact, they would in marriage finally learn how to achieve mutual gratification. In addition, there is the likelihood of wondering if one's mate is faithful when he or she had consented to premarital intercourse. Far from discovering the sexually adequate mate, the outcome is likely to prevent one's ultimately learning how to be the satisfactory spouse.

Unfortunately, the awareness that what you feel impelled to do is not sanctioned by society carries with it the threat that your attitude toward sex will be permanently impaired by a feeling of guilt and shame. This can, in the long haul, be as damaging to a wholesome personality capable of success-

ful marital adjustment as the guilt which ensues from incurring social disapproval.[4]

Another form of rationalization is to assert that one's sex drive is too powerful to be repressed. Our knowledge of individual differences is such that it seems probable that in some control of the urge is more difficult than for others. However, in the human species it has been determined that the sex drive is not solely dependent on hormonal activity, i.e., visual, olfactory, emotional, and mental factors also play a heavy role (10). Admission that the physiological drive is too strong to control is an admission that one is weak in emotional control and intellectual vigor. The psychology of suggestion is operative. If one believes that he cannot control the sexual urge, his defenses are weakened; if one believes that control can be exercised, there is more likelihood of so doing.

Young men will argue that if the girl loves them, she will consent to intercourse. Some girls fear that their being held in favor depends upon their yielding, others, however, are quick to respond that if the young man loves them he will not ask for something that requires violation of the moral and social codes which prevail. Ultimate satisfaction in the courtship and in marriage is dependent upon personality factors as well as sex, and "the sooner a human being treats a member of the opposite sex not merely as a male or female, but as a person, the sooner he has stepped into another kind of progression which induces respect and self-control for the sake of human fellowship and not sexual satisfaction alone." [5]

Petting

It is not so easy to define the limits of petting as it is to advise the avoidance of premarital intercourse. There are some "experts" who assert that if the preliminaries are not performed, the final stages will be averted: therefore, there should be no petting. It seems closer to the facts, however, that petting is an inevitable and indeed necessary part of heterosexual development. Petting is a source of social and emotional satisfaction and helps to provide insights to both the individual and the partner. If petting is feared, there seems to be some likelihood that attitudes toward sex are not quite normal, and that sex in marriage will likewise be viewed with apprehension. The big problem is where to stop. As dating with one

person continues, there is increasing intimacy, and there is more and more bodily exposure. It can be recommended, then, that the progression of events take place slowly and that the couple must finally decide when to stop, i.e., short of intercourse. If tensions lead to crossness, irritability, and quarreling, it is time to decide to make the petting sessions shorter and more infrequent—stressing companionable activities with others. These latter are also part of the activities which make both courtship and marriage complete.

Sex Is Symptomatic

One's attitudes and activities in sex matters are indicative of over-all personality trends. It has been found, for instance, that promiscuous girls frequently behave as they do because of feelings of inadequacy. They permit intercourse because they feel that it is a way to gain popularity. Actually, they become notorious rather than popular. Boys exploit their insecurity but do not typically develop love for them. Girls who do not have wholesome relations with their fathers have used their sex as a means of getting even with men in general—they feel that they have them within their power. Especially in the middle teens, youngsters are not capable of handling the impact of sexual experience. For the most part their activity is symptomatic of confusion and conflict, of hostility and defiance of parents, or the misguided search for love which they feel is lacking (40:120). If one is incapable of guiding his sexual urges, he reveals an infantile disposition of being unable to postpone his gratifications and a selfishness typical of the emotionally immature.

Such observations hold also for sex in marriage. It is indicated by authorities in marriage that though the excuse given for divorce is incompatibility—meaning sexual incompatability—that the real factor is that of personality inadequacy on the part of one or both partners. As indicated earlier, sex in the human species is too weighted with sensory, emotional, and mental factors to permit simple release to be mutually satisfactory. Consideration and mutual assistance through the day, dressing to please one's mate, in short, being concerned with the other's feelings are necessary antecedents to wholesome sex relations. To achieve this each must be mature enough to be something other than entirely self-centered.

Systematic studies have clearly demonstrated that marital adjustment is dependent upon personality factors—that sex is symptomatic. The best marriage partners are those who have lived with fathers and mothers who

were happy in their marriage. The best partners have had wholesome relations with their fathers and mothers and have lived a childhood life which they deem to have been happy. Marriage can never be more than the two persons bring to it in the way of mutual respect, the habit of happiness, and tolerance for inevitable disappointments.

Sex in Marriage

The conclusion that sex adjustment is an achievement rather than a discovery is supported by two facts: First, the orgasm is capable of being achieved by the male two or three minutes after intromission—indeed, in early experiences orgasm may take place before intromission—whereas, typically the female requirement is more likely to be in the vicinity of two to three times as long.[6] Second, orgasm is reached by less than 25 per cent of women at first intercourse, by another 25 per cent within a few weeks, by another 25 per cent after one to eleven months, and by the remainder after a year or more and even never (107:306). Figure 25 graphically presents the need for a mutually considered approach to sex in marriage.

The importance of sex in marriage should not be underestimated, but at the same time, other factors must also be considered. Lewis M. Terman concluded that sex is far from being the one major determinant of success in marriage, though the fact of sex is not ignored (107:373). At the physiological level it stimulates highly satisfactory emotional states. The feelings, though intense, are transitory. Sex in marriage could and should mean psychological satisfaction as well as physical release from tension. It could and should mean "I love you and I wish to be one with you." Self-satisfaction will be greatest when there is a genuine desire to satisfy the other.

The greatest possible physical intimacy between a man and woman is the sexual act. To the husband and wife who love each other, sexual relations afford a great psychic satisfaction because of a peculiar sense of at-one-ness, an unusual unity of body as well as mind.

Thus something very significant and valuable has been added to the sexual act. If we symbolize it by the letter "P," the sexual relations of the husband and wife who love each other must be represented as "P+." The plus mark stands for this psychic satisfaction in being intimate with a loved one. Some-

thing indescribable but very real is added to the physical experience. It is enriched by an additional satisfaction growing out of the love of the couple for each other. The physical and psychic satisfactions together constitute the fullest satisfaction which sexual relations can afford a human being. They involve much more now than any physical pleasure.[7]

(a) Male readiness for climax (B) in intercourse is achieved rapidly (A-B) and repose follows quickly (B-C).

(b) Female readiness for climax (C) requires a longer preparation period and repose (C) follows more slowly than in males.
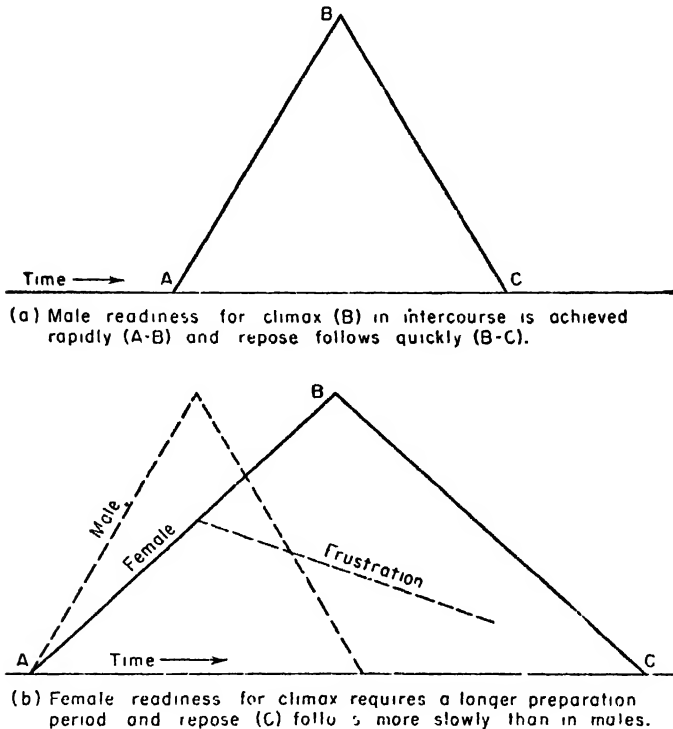
Fig. 25. Male and female sex arousal and repose. (*Adapted from Margaret Sanger, Happiness in Marriage*, New York, Blue Ribbon Books, Inc., p. 128.)

Definite suggestions, based on marital research, can be offered for the improvement of adjustment in sexual relations. The wife has a difficult transition to make. She must shift from the attitude that sex relations are wrong and unwholesome for a single person to an attitude that is free from disgust and aversion, indeed to one in which sex is regarded as an approach to complete personal and social fulfillment when she is married. She must recognize that in a few instances intercourse may be initially painful and not fully satisfying but that with successive experiences she

will probably come to the stage of always or usually experiencing the orgasm. She would do well to recognize that it is natural for the male to respond more rapidly and that it will therefore be wise to tolerate his impetuousness. The man should recognize that the wife needs a long preparatory period—including courtesies and caresses at times other than in bed. It is wise, and almost inevitably necessary to recognize that typically the male desires intercourse more frequently than the female— though the difference is not great—and that *the frequency of intercourse is more likely to follow the line of the woman's desire* than to follow that of the man's. To accept this situation will be to make him more gracious. Further, since the woman's intensity of sexual desire goes up to the middle thirties and the man's declines slowly but steadily after twenty, there is the prospect of more complete gratification as married life progresses. The man by acceding to his wife's desires, by patient foreplay, and by withholding the orgasm will increase the likelihood of pleasing his wife and thereby increase his own satisfaction. Thus, again, it is seen that sex adjustment is a mutual achievement.

FACTORS IN SUCCESSFUL MARRIAGE

Age and Age Differences

Although the age at the time of marriage today has decreased since the beginning of the century, with no apparent change in trend perceptible, there is still a sentiment against early marriage. Statistics indicate that chances for marital adjustment are greater when the mates are older at the time of marriage. A representative study shows that there are six times as many divorces among couples married under twenty-one than for those in which both were over thirty-one (73:110).

The author, after admitting that he is biased in favor of early marriage, suggests the need for interpreting such statistics. Could it not be that the older person is so grateful for anything he or she can get that there is a sincere, and praiseworthy, determination to make a satisfactory union? Is it not possible that young persons who make such substantial contributions to the ranks of divorced bring to the marriage fundamentally unstable personalities? This question would seem to possess validity, because the remarriage of divorced persons (at a later age) is characterized by a higher-than-average divorce rate. The success of many "young" marriages, when the mates are stable personalities, indicates that personality factors rather than age is the crucial factor. Furthermore, the

biological fact that the middle twenties are the most advantageous ages for childbearing would indicate that waiting until the thirties makes the question of age of marriage more than a matter for statistical determination.

If these contingencies are valid, the problem then becomes one of defining "early" or "too early" marriages. No precise age can be given. If the young persons have had responsibilities in their parental homes, if they have had some work experience, if they have completed their secondary education, then it would seem that the early twenties would not be disadvantageous. Many young persons in college today are following the pattern established by GIs and are marrying while still in college. There are some problems: the pressure of time, the burden of housework, and the isolation from classmates, but the problems are often resolved.

However, there are thousands of couples around the campuses whose radiant happiness is undeniable; and a good many faculty people have become out-and-out partisans of the campus marriage. "I'd call it a great advantage to be married in college," said a professor at Northwestern. "It cuts out a lot of this silly dating—and worrying about dates. If more of my students were married I'd get more work out of them." [*]

It appears that the basic question is one of maturity, mental health, or adequate personal adjustment—rather than a matter of age.

It has long been the notion that a woman should marry a man who is older than she is. It is the common belief that the differences in ages should be small—three or four years. Neither of these beliefs is wholly correct or wholly erroneous—it simply does not seem to matter. Terman found that the index of happiness for women was highest when the woman was from seven to eleven years older than the man. The index was highest for both when the man was three to five years older than the wife. The index was highest for the husband when he was twelve or more years the senior (107:184). Burgess and Cottrell found the highest marital adjustment in marriages where the husband was younger by four years. In view of the greater longevity of women, their marriage to younger men would result in a briefer period of widowhood in later life. Moreover, in view of studies which show that women reach the peak of their sex urge in the later twenties and early thirties while in man this is attained in the early twenties, it seems advisable that the notion of the woman's marrying an older man might be questioned. It seems reason-

able to conclude that differences in age are not vital; the real problem is whether or not the couple is stable and whether they are genuinely in love.

Education and Intelligence

The importance of personality factors in marriage is demonstrated by investigations of the role of education and intelligence in marital success. The divorce rate for college mates is much lower than for the generality. It seems reasonable to believe that part of this is due to the widened viewpoints, the increased tolerance, and the improved culture that comes with education. But some credence must be given to the possibility that college attendance is a selective process that brings together persons of high intelligence, persons who can and do have the ability to delay satisfactions, persons who have ambitions, and persons who have higher (and probably similar) cultural backgrounds. Still more important than the total amount of schooling is the similarity of the educational level. Where the difference in education of husband and wife is great, the rating on marital adjustment scales is low. When there is a difference, it seems that it is more predictive of marital success if the husband has superior education. Despite the heightened status of women in our culture generally, it appears that they still like to be able to "look up" to their husbands.

From the standpoint of ever getting married a woman may lengthen her education at considerable cost. Not only do men seem to want to preserve the illusion of masculine superiority—and thus be apprehensive of the woman with more education—but increasing age rapidly decreases the prospects of marriage. By the age of thirty, her chances are about fifty-fifty (see Fig. 26). Unless the woman is already married, her chances are further reduced by her continued education because there will be relatively fewer men who have more extensive education. Thus, the woman who wishes to marry should not give priority to schooling over the task of finding a mate. After marriage, educational pursuits will add to the probability of successful family life.

Follow-up studies of mentally gifted individuals show that a greater proportion of them are married than is true of the generality. Their marriages are somewhat more stable and their happiness scores are much higher than for unselected subjects (108:29). However, most of us are not mentally gifted, so the crucial question becomes one of relative difference. The satisfaction of the wife is highest when the husband is much superior—though the husband's happiness score is low. Both spouses are

happiest when they are of about equal intelligence, and low scores on the happiness scale are recorded for both husband and wife when the husband is mentally inferior (107:193).

Religion

The role of religion in marriage demonstrates that shared interests, high ideals, and similar backgrounds are advantageous factors in marital success. Differences in religious beliefs constitute such barriers to marital success that one must advise strongly against marriages of Catholic and
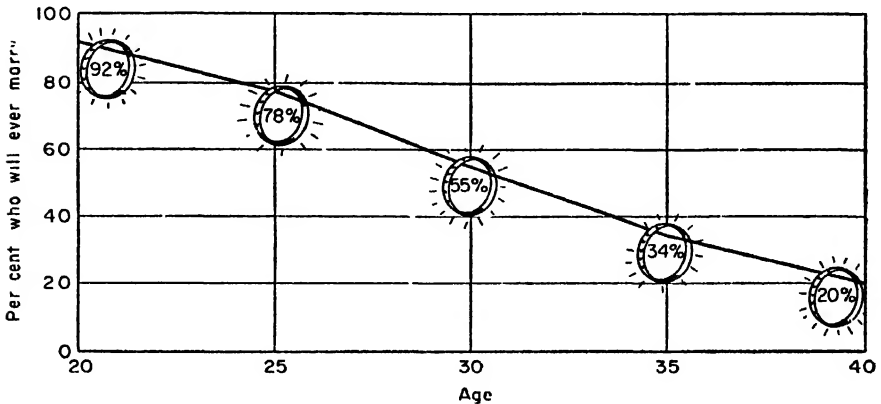
Fig. 26. Chances of marriage for women decline rapidly with increasing years. By age thirty, they are little more than fifty-fifty. (From *Paul H. Landis, So This Is College, New York: McGraw-Hill Book Company, Inc.,* p. 180.)

Protestant, Protestant and Jewish, and Jewish and Catholic. If the young persons are so much in love that they will not heed this counsel, then they should decide beforehand what their church membership will be, the faith in which their children will be reared, and the kind of schools their children will attend. Differences in religious faiths are more than differences in belief—they are indicative of divergencies in basic attitudes (8:104). It has been found that half the conflicts arising in Catholic-Protestant marriages center about religious differences. Three times as many Protestant-Catholic marriages end in divorce than is the case in intrafaith marriages. Another danger is that of encountering persistent antagonisms with one or both parental families of couples involved.

Despite the fact that religious intolerance is decreasing and that Jews, Catholics, and Protestants can work harmoniously in business, education,

science, and industry, it seems wise to advise young persons to avoid lay-
ing themselves liable (by steady dating) to falling in love with a person
of a fundamentally different religious faith.

It is difficult to assess the role of shared religious faith in marriage be-
cause of the varying degrees of attachment to religion. If religious up-
bringing were strict, oppressive, and bordering on the fanatical, the
indications are that it is more a hazard to marital happiness than it is an
asset. On the other hand, a religion which stresses the role of love and
consideration to others and which is studied and practiced by the married
couple could hardly have other than a beneficent effect. Further, a church
wedding which involves the sanction of a higher Being would add some-
what to the determination of a devout couple to make their marriage
mutually satisfactory.

Race

There are no physical reasons why interracial marriage should not be
satisfactory. Psychological studies indicate that persons have basically the
same personality potentialities, regardless of race. Yet, in our culture,
racial intermarriages are weighted with difficulties. If the two mates have
radically different family backgrounds and cultural customs, intermar-
riage must be advised against. There is the fact of social prejudice, which
forms a part of the milieu in which husband and wife must live. In other
cultures, for example in Hawaii and France, there is less prejudice, and
the marriage has a much better chance of working. More depends, there-
fore, on the social attitude than the couple in love will usually admit, since
they themselves do not share the prejudice. It is to be hoped that further
progress will be made toward a mutual respect for others, based on indi-
vidual personalities rather than on alleged racial differences, which will
make it more feasible for us to capitalize on the advantages of miscegena-
tion.

Socioeconomic Status

Many recent investigations have revealed that differences between
various social classes in the United States are much greater than the
democratically oriented individual likes to admit. These differences are
in part ones of stability of family pattern, regard of the other sex, methods
of child rearing, and household customs—other differences have to do
with attitude toward education, religion, citizenship, occupation, and
recreational pursuits. Marriages in the middle and upper classes are gen-

erally contracted at a later age, involve fewer children, and are more stable than those of the lower classes. Divorce and separation is frequent in the lower classes, sometimes involving one out of three marriages, and has led one observer to state that the family pattern is one of "serial monogamy" (55:116). The married couple in the middle and upper class is likely to be a partnership, while in the lower class it is more likely to be a matter of being mates.

Such differences as indicated place interclass marriages in the same hazardous category as interfaith and interracial marriages. The variation in family background and social customs makes it difficult for the couple to establish harmony in such an intimate situation as is involved when two persons live together. There have been interclass marriages which must be deemed successful. Where one or both are apprised of the inherent difficulties and there is determination to surmount them, the results can be praiseworthy. But love alone often seems not to be enough.

Fortunately, even at the high school level there exists enough social pressure that interclass dating is infrequent. Most persons fall in love with someone from their own social class—in fact with surprising frequency with someone who resides within only a few blocks. This is not what we would wish to see from an altruistic view, but it is a situation that is conducive to more satisfactory marriage.

Emotional Maturity

Much of the foregoing points to the fact that the really crucial item in successful adjustment in marriage is emotional maturity. The same things which are emphasized throughout this book as contributing to better personal adjustment are the things which foster successful marriage.

Our theory is that what comes out of a marriage depends upon what goes into it and that among the most important things going into it are the attitudes, preferences, aversions, habit patterns, and emotional-response patterns which give or deny to one the aptitude for compatibility. In other words, we believe that a large proportion of incompatible marriages are so because of a predisposition to unhappiness in one or both of the spouses. Whether by nature or by nurture, there are persons so lacking in the qualities which make for compatibility that they would be incapable of finding happiness in any marriage. There are others, less extreme, who could find it only under the most favorable circumstances; and still others whose dispositions and outlooks upon life would preserve them from acute unhappiness however unfortunately they were mated.[9]

Couples who are prepared to compromise and to adjust to each other's demands, even to the point of making personality changes and surrendering certain ways of life, have a good chance of building mutually satisfactory marriage relationships. Maslow found that a strong desire to dominate, on the part of either the husband or the wife, leads to difficulties in social and sexual adjustment [79]. F. L. Kelly discovered that compatibility in marriage is favored by a willingness on the part of each spouse to believe in the superiority of the other partner [66]. Thus it would appear that the persons who are good marriage risks are those who have reached a level of maturity and humility wherein they do not feel that their status or their emotional security is threatened by their spouses. Since . . . many who marry are emotionally immature in many ways, it means that the marriage relationship has to be used as a means of attaining the maturity they were unable to attain before marriage. In actual practice, the marriage relationship has something to offer any person who is interested in becoming more mature—in learning to understand, accept, tolerate, and respect himself and others.[10]

The perfect marriage is not to be found; it must be created *continuously* through the efforts of *both* participants.

SUMMARY

Mutual satisfaction in marriage is both a cause and a result of adequate personal adjustment. Happy marriages provide opportunities for personality enrichment, for satisfaction of physical and psychological needs, and for the salutary nurture of children. As such marriage represents a difficult problem of mental health, yet surprisingly little formal instruction is available before or after the wedding ceremony.

The institution of marriage is becoming increasingly popular; yet divorces and separations are symptomatic of too frequent failure. Understanding the courtship as a period for getting acquainted with the disposition, attitudes, and ambitions of the prospective mate will strengthen marriages. Breaking engagements is typically not fatal to either party, but the pain of such partings can be reduced by recognizing that broad fundamental differences constitute a valid cause for separation while isolated traits, tiffs, and doubts should be regarded with more tolerance. Increased emphasis on *being* the right mate is desirable, but choosing the right mate should not be neglected. Observance of prevailing mores, courtesy, and the expectations of the wider social group contribute to wise courtship and to stable marriage.

Despite many rationalizations, premarital sexual relations contribute neither to lasting happiness nor to later satisfaction in marriage. In human beings the sex drive is too heavily weighted by religious, aesthetic, and emotional elements to permit its yielding maximum satisfaction at the purely physical level. Sex adjustment is symptomatic of adjustment in general. Hence, the things that are done to build better personalities also contribute to maximum, and mutual, sexual gratification. Sex in marriage can mean the spiritual union of husband and wife when each understands and respects the nature of the feelings of the other.

It has been found that marriages in the early twenties tend to be less successful, but there is the possibility that this is fundamentally a matter of personality inadequacy. Age differences up to eleven years and the husband's being younger have been shown to be advantageous. Little difference in the educational and intellectual level of spouses, with the husband's being slightly superior, are positive factors in marital happiness. Interfaith, interclass, and interrace marriages must be advised against because of the fundamentally different orientations of the persons directly involved. Such marriages encounter the additional hazard of social prejudice.

The truly important factors in successful marriage are the determination of the couple to make their marriage work, their desire to continue to grow intellectually and emotionally, and their prior adequacy of personal adjustment.

TEST YOUR COMPREHENSION OF THE CHAPTER

Decide whether the following statements are true, false, or questionable, and check with the content of the chapter or compare your response with others who have studied the material.

1. Much the same approach to achieving personal adjustment should be made to creating a successful marriage.

2. The average age at the time of marriage is decreasing and is continuing to decrease.

3. The rate of divorce is higher today than it was in the middle 1940s.

4. Terman found that the factor most indicative of marital success was mutually satisfactory sex relations.

5. The big task in courtship is to choose the right mate.

6. Another major function of the courtship is to discover whether the prospective mates are sexually compatible.

7. Premarital sex relations do not typically yield the satisfaction which is possible after marriage.

8. It is probable in a great proportion of cases that the sex urge is too powerful to be inhibited safely in terms of personality integration

9. There is evidence to indicate that the custom of a man's marrying a younger woman is not so wise as for a woman to marry a younger man.

10. It is desirable, from the standpoint of stable marriage, for the mates to be not more than two or three years different in age.

11. The strongest arguments against interracial marriages concern constitutional differences.

12. One should not marry until he or she is emotionally mature.

SUGGESTED READINGS

Baber, Ray E., *Marriage and the Family*, 2d ed., New York: McGraw-Hill Company, Inc.

The whole book makes interesting reading. Chapters of special interest may be selected and read in varying order without loss of understanding. The author's ability to use humor, to make clear his attitudes and recommendations. and the thorough survey of research data make the book readable and dependable.

Bertocci, Peter A.. *The Human Venture in Sex, Love, and Marriage*, New York: Association Press,

Petting during adolescence, sexual intercourse in ·human experience, the function of human personality, and the roots of creative marriage are the major divisions of this concise book. The treatment is directed to the personal problems of young people.

Terman, Lewis M.. *Psychological Factors in Marital Happiness*, New York: McGraw-Hill Book Company, Inc.

This book, despite its copyright year, is thoroughly up to date. In addition to being succinctly written, many of the data are presented in understandable charts and diagrams. The volume is very frequently cited in current books dealing with marriage.

Wittels, Fritz, *Sex Habits of American Women*, New York: Avon Publications, Inc.

This paper-bound book is "An analysis of modern woman's repressions, frustrations, inhibitions and other emotional complexes." Data are drawn from Kinsey, Terman, Dickenson, D. D. Bromley, and others who have published reputable books on sex and marriage

CHAPTER 15   *Religion as a Factor*
             in Personal Adjustment

Throughout this book constant emphasis has been given to the thought
that mental hygiene is a way of life. One factor deserving special mention
in this way of life is that adjustment is dependent upon the exercise of as
many of man's potentialities or capacities as is possible. Among these po-
tentialities are the physical, the mental, the emotional, and the spiritual
aspects of life. Previous chapters have dealt with ways of living which
will help one to come closer to attaining his physical potentialities, to
increase his mental efficiency, and to gain greater satisfaction from his
emotional behavior. This chapter will deal with the exercising of one's
spiritual nature as a means of achieving improved mental health. The
reader should bear in mind that these various aspects of man's life are
not separately shelved in the living personality. On the contrary, there is
a relationship between our spiritual satisfactions and our physical well-
being; there is a close bond between emotional satisfaction and religious
devotion; and a mentally healthy religion can be entirely in accord with
intelligent thinking.

The author takes the view that all too little attention is paid to the
factor of religion, not only in mental hygiene, but in both formal and
informal educational institutions. It is the exceptional book in child
development or the psychology of adolescence which devotes more than
a paragraph or two, possibly a few pages, to the role of religion in healthy
development. Yet many writers, in describing the development of civil-
ized culture, place the control of man's actions by values and ideals high
on the list of factors that stimulate growth. It is in this very area of
values and ideals that religion can make its most vital contribution. The
study of the Bible, Sunday-school lessons, sermons, devotional circles, and

religious publications are available to all who will allot time for the study of values and ideals in his planned developmental program. Religion can, and frequently does, provide the core for developing a constructive philosophy of life.

There are many who feel that religion is a most important unifying force, something which gives stability to man's emotional being and lends force to his mental power. Some want it scientifically proved that religion is a vital factor in healthy living, but there are others who feel that religion goes beyond scientific fact and that, because it does, religion must be a matter of belief.

In this chapter no attempt is made to prove the value of religion on a scientific basis; however, some evidences of the shortcomings of religion and evidences of its positive values will be indicated. For those who wish to have their lives based on fact alone, it is hoped that they will read and study the materials presented with the open mind of the scientist. It is hoped that those who are "believers" will find cause for more diligently developing the religious inclinations they already possess.

THE MEANING OF RELIGION

A Concept of Religion

One of the difficulties involved in man's understanding of other men is that words may mean different things to different people. There are probably many ways of defining religion, but for the present, dependence will be placed on the following definition: Religion is a system of faith in, and worship of, a higher Being. Perhaps the meaning will be clarified by saying that the religion discussed in this chapter is spelled with a small "r" rather than with a capital "R." This distinction will help to separate the usage from the concept of religion which refers to creed—having to do with a specific system of worship, which may be called Methodism, Catholicism, Buddhism, or Presbyterianism. Religion has to do with devotion and reverence, stimulated by a faith or conviction that a higher Being is concerned with the way man lives his life. Again, as far as this discussion is concerned, the devotion is the basic element. Prescribed forms and conventions—that meat must not be eaten on Friday, that baptism should be by sprinkling or by immersion, that prayer must be spoken aloud, that one prays only when kneeling, or that one worships on Saturday rather than on Sunday or when facing the sun—these are only ways and means of showing devotion and expressing worship. They are

not the core of religion. The particular form that one accepts tends to emphasize religion with a capital "R." Here the concern is with living by faith and devotion rather than by adherence to a given creed.

Belief Is a Basic Factor in Religion

Belief can be contrasted to knowledge. Of course, we believe in things that we know, in things that have been proved, but religious belief also embraces those things which we do not see, which have not been proved conclusively. Belief is bolstered by evidences but is not wholly dependent upon incontrovertible evidences.

There are some who discount the element of faith because they feel that it is unscientific or unintellectual, especially if this faith refers to religion. However, aside from religion, many of our activities are based on faith. We have faith in the fact that our parents are really our own. We have faith that democracy is a way of life superior to many, if not all, others. We have faith that we are capable of accomplishing more in our lives than we have previously achieved. Faith, then, is an accepted factor in our daily lives and as such might well be further examined to see what contributions an extended faith can offer toward making our way of living more effective.

Religious faith—belief in a higher Being or Power—has been effective for many people. Entire nations, both in peace and in war, have been motivated in the prolonged attack upon their problems by their faith in religion. More specifically, let it be said that faith aids inestimably in giving meaning to life, in establishing purposes which lead one away from excessive introspection, and it relieves personal stress by emphasizing the conviction that we are not alone in our struggles.

Religious belief can forward the achievement of mental health. To cite one way in which it helps, the belief that each of us has a reason for being—that each is an indispensable unit of a continuing universe—will do much to counteract some of the negative forces of mental health. Feelings of futility, indifference, inertia, defeatism, frustration, personal tension, and arrogance are offset, at least to some extent, by belief in our own significance as an element in the world as a whole.

MENTAL HEALTH NEEDS SUPPLIED BY RELIGION
Man Needs to Grow

It has been indicated earlier that mental health is dependent upon a growth process. Religious belief is a stimulant to growth for two reasons:

First, religious faith holds before us the challenge to grow toward a better understanding of our Deity's plan and purpose. Second, religious belief holds before us the challenge to become more like the ideal person which we think our Deity wants us to be. These goals might be said to be "ceilingless areas" and thus are enduring goals. Therefore, additional growth is always possible.

To give belief, as contrasted with knowledge, a place in one's life is to help supply an opportunity for developing the emotional as well as the intellectual phase of personality, both of which are needed. Belief can provide for the satisfaction of emotional needs, which are frequently more compelling than intellectual drives. Such emotional responses as confidence, a sense of security, hope for betterment in the future, forgiveness of others' shortcomings, generosity to all men, and self-respect may be stimulated into vigorous growth by religious belief. To discard this force because it is not intellectual is to deprive oneself of an incalculable help in progressing toward more effective living. Faith, according to Harry A. Overstreet and Bonaro Overstreet, helps one borrow strength where one's own strength leaves off. Thus, pain, weakness, loss, disappointment, and loneliness are made more bearable, because the person with faith knows that these experiences have endings as well as beginnings. Faith colors one's whole life and provides an upsurge of energy for continued growth after frustrations.

A small child gets permission from a parent to go outdoors and play. When he becomes less small, he gets permission to go to the movies; to spend his first night away from home with a best friend; to take a summer job that will mean his being on his own in a strange place. Thus he moves with parental permission into a larger and larger area of freedom and experience—and hazard. In like manner, we might say, the grown person who is in good emotional health gets permission from his own faith in life to go beyond the known into the not yet known, beyond the tried into the not yet tried.[1]

Religion Is Needed in Facing Factors beyond Control

A previous chapter has dealt at some length with a number of factors bearing on mental health which are beyond an individual's personal control. Among them are diseases, accidents, limitations of abilities, war, unemployment, and financial cycles. The disappointments and hardships that are thrust upon the individual by these factors are made easier to bear by a suitable religious faith. The handicaps of disease and accident

[1] Harry A. Overstreet and Bonaro Overstreet, *The Mind Alive*, New York: W. W. Norton & Company, Inc.

can be made more tolerable by a belief that each of us as an individual may as yet be unable to see the entire pattern of life and that perhaps the accident or the disease is a challenge to further and more satisfying growth. The limitation of our abilities may signify that our energies should be directed to advancement and development in areas where less prestige is possible but where there will be ample opportunity for self-expression and accomplishment.

One of the author's students, a mature person doing graduate work, wrote the following letter, in which she expressed gratitude for a religion that was helpful in a time of stress:

> About one year ago my father took his life, after a period of nervous trouble and mental depression. Though I did not become hysterical or ill, the shock and sorrow was deep-seated, and my own effort toward adjustment would not have been sufficient, I feel, were it not for the background of a Christian philosophy. To me real mental health is best achieved by sincere emphasis and application of spiritual values through a personal faith in a living Saviour, without discounting the importance of the mental, physical, and emotional phases.

It is apparent that this student has not used religion as an escape. She does not regard it as the only factor in a program of mental hygiene. She does see in religion a way of making bearable certain circumstances of life and death over which she has no control.

Religion and the Need for a Sense of Security

Writers in the field of mental hygiene stress the fact that feelings of security are provided in childhood by intelligent and loving parents. When parents are consistent in their treatment of children, when they show that the child is accepted heartily as an important member of the family, and when they demonstrate that they themselves are dependable in time of stress, the child develops a sense of security. When the parents are intelligent enough to let the children have independent experiences and help them face disappointments with equanimity, the sense of security is enhanced. Children cannot throughout their entire lives continue to have the protection and comfort of their parents. As development takes place, increasing independence must be achieved. It is at this later stage of development that religion is especially helpful in the maintaining of a

sense of security. When factors beyond control threaten mental health, one's faith in a higher being is a source of emotional poise in meeting the frustrations A faith that the worth of the individual is recognized and that each of us is considered in some way in a universal plan makes tolerance of any disappointment easier. We can put up with frustrations when we have faith that a time will come when we shall more clearly perceive a beneficent plan and a faith that frustration's are challenges to growth.

Just as our parents provided the security that eased our disappointments in childhood, religion can supply security in adulthood by assuring us that we are worthy of consideration and help, but this sense of security provided by a beneficent higher being can violate the principles of mental hygiene if it results in a mere waiting for things to become better or a failure to continue to stand on one's own feet. If, however, to the faith is added the belief that *work* should be added to prayer, then the attitude toward negative factors is in accord with the admonitions of mental hygiene. In short, the promise "Ask and it shall be given you" is complete, in a mentally healthy sense, only when the sequel "Seek, and ye shall find" is added. A false security is generated by dependence upon the asking alone, for then asking is followed by spineless waiting for one's pleas to be answered in a comfortable and effortless manner. The psychologically sound security is based upon both belief and work.

Religion and the Need for "Getting Outside Oneself"

Personal adjustment is enhanced by "getting outside onself." That is, the mature, healthy, and efficient person has become progressively more concerned about the welfare and interests of others. His actions are less egocentric and more sociocentric as he grows to psychological maturity. Many, if not most, severe cases of mental ill-health (of the functional variety, which is the concern of this book) [2] are those in which the individual is excessively bound up in his own thoughts and feelings; he becomes morbidly introspective, feels sorry for himself, dreams of ways of getting even with a cruel world, and often puts these morbid dreams into operation.

The mentally ill are inclined to feel that their own handicaps are so uniquely heavy that both the physical and the social world are in league

[2] A functional disorder is one which is of mental or emotional origin, rather than a result of any physical disability.

against them. Often the cause of difficulty lies in a combination of such feelings with a lack of faith in self—all these thoughts revolving around the circumscribed area of the patient's individual life.

A religion which stresses social adaptation and consideration for others can be a powerful factor in turning thoughts and attention away from the selfish concern that is the opposite of getting outside oneself. Religions that are influences for mental health make just this emphasis. The idea may be expressed differently in various creeds, but the healthy core is contained in the words "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is this type of orientation that makes religion a powerful force for full and effective living. The teaching that places primary stress upon helping children, the ill, the unfortunate, and even the inconsiderate furnishes a principle of living that emphatically points the way to getting outside the narrow confines of a self-centered world.

The religious tenet of helping others has withstood the pragmatic test—it works. Many books, without mentioning religion, have stressed the truth that, in an interdependent society, man must necessarily consider others. We are advised by mental hygienists, not religious teachers alone, that one has to place himself *beneath* another if he wants to "get even." Philosophers dwell upon the same point in explaining that happiness is not obtained by direct pursuit, that real happiness (in contrast with transitory pleasures) is a by-product of socially considerate living. In our classrooms, teachers try to illustrate to their pupils the advantages of cooperative behavior. Homes in which all members are happy are those in which mutual give-and-take is the custom, in which no one desires, or is allowed, to arrange activities without regard to the wishes of others. Success in marriage is largely dependent upon the capacity of the partners to recognize the wants and interests of each other.

Religion, by reminding the individual of his responsibilities in socially oriented activities, impels its adherents ever closer to the goal which is pragmatically sanctioned.

The College Student and the Need for Religion

More than 2½ million of America's most intelligent and promising young men and women are currently studying in our colleges and universities (65). In the not-too-distant future these young people will have much to do with the thought, policy, and life of the people of our country.

Either their influence and efforts will help to lift our nation to higher human and spiritual levels, or that influence and those efforts will be used on the side of those who think of material things only, whose life is centered about the idea of power and wealth, to the neglect of spiritual values.

It is generally accepted that our nation is in need of an increased emphasis on the spiritual aspects of life. Men in high places in government have repeatedly called attention to the importance of this need. Educators on every level recognize it. For centuries, philosophers have stressed the same requirement of mankind. Labor and industrial leaders also indicate that life is something more than food and shelter, something more than jobs and money.

Such a shift in emphasis must be accomplished by the college students' turning toward and studying these spiritual values. It is hoped that there can be adequate leadership on the adult level for such a movement. But more important still is the attitude that our youths will take toward the leadership, as well as the interest and activity with which they will undertake the study. If the groundwork laid in childhood is not sufficient to provide such orientation, there is still hope that youths will start from wherever they may be. In fact, research shows that college attendance accentuates developmental changes in religious beliefs, that atheism is extremely rare among college students, and that religious beliefs contribute to a more satisfactory philosophy of life (7:269). This chapter will have served its purpose if some of the readers resolve to study and apply these values, which are admittedly constructive but which people in the past have found difficult to apply consistently.

RELIGION AS A MENTAL HEALTH HANDICAP

It must be admitted that not all "religions" are assets to mental health. Those which stress fear as a means of obtaining conformity with dogma are in this category of handicapping "religions." Those which foster the belief that there is only one true "religion" and that adherents to other creeds are lost souls are liabilities to mental health. Religions that are detached from everyday living and that categorically denounce simple pleasures are, in the long run, inimical to sound mental health. But to condemn all religions because of the limitations of a "religion" is quite comparable to dumping an entire box of apples in the garbage can be-

cause a rotten one is found on the top layer. Wholesale condemnation of religion is as unreasonable as saying, "All people are mentally unhealthy because I know a man who gets drunk and beats his wife."

Religions May Lack Balance

We have seen that mental health demands a balance of interests and actions. Some physical exercise is needed, but too much attention to muscle can cause neglect of cultivating the intellect. Dieting can be as disastrous as gluttony Too much work is as circumscribing to well-rounded development as is continual play. A "religious" fanatic is as deserving of our sympathy and pity as is the outspoken atheist.

A "religion" which stresses only an afterlife and gives little or no attention to current problems cannot really satisfy physical, mental, emotional, or *spiritual* needs. If life eternal is a goal which is independent of efficient, considerate, and courteous life today, the question of "religion's" contribution to mental health can well be raised. This point is illustrated by a particular case:

> Fred J. was a man about forty years of age who was married and had a boy aged twelve (at the time) He spent a great deal of time praying and reading the Bible. His conversations dealt to a large extent with the subject of life in the hereafter. He was regular in church attendance and undertook responsibility for several church functions. It seems just to say, however, that his devotion lacked balance. He was an indifferent worker, shifting frequently from one job to another, with periods of unemployment interspersed. Even during harvest season, when he could have worked every day, he would take two or three days off—presumably for meditation. The result was a precarious economic situation for the family, which forced the wife to do housework for hire and to do her own washing, ironing, cleaning, and cooking after finishing her outside labor Little household repairs, like tacking down the linoleum, replacing the broken screens, cleaning the furnace, and repainting peeled-off surfaces were neglected, on the basis that the home was only a temporary abode. But the real justification for condemning this way of life is that there were marked tensions in the home, which indicated that no one in the family was living joyously at the time. The boy failed to develop healthy attitudes toward work, but he also neglected the study of religion. He displayed all the symptoms of becoming a pitiful ne'er-do-well.

This kind of case points clearly the need for balance if religion is to be an asset to mental health. It was because of a lack of balance that religion in Russia fell into disrepute. There servility and obedience were glorified, to the exclusion of self-realization and social welfare. Those in political power used religion to keep the masses in subjugation.

Religion May Be Used as an Escape Mechanism

The facing of reality is one of the necessary conditions of mental health; yet in certain religious expressions there is much that seems to indicate that religion is an escape. When one prays to be made "safe in the arms of Jesus," it might be that he has little determination to fight his own battles. If one is content to rely on the rewards which will come in the "sweet by-and-by," he may lack incentive to improve his efficiency in contemporary living. Men who regard war, sickness, and evil deeds as the Almighty's testing devices of man's humility and endurance can hardly be credited with facing reality. It should be obvious that war and sickness and criminal acts must be fought against by men who are unwilling to wait for a higher being to solve their problems.

It would seem that "religionists" are evading reality when they advise taking no thought for tomorrow, meaning that man need not work. That nation would be seriously ill which depended on faith without works. Perhaps some of you have encountered a pious person who spends time in prayer, reading, and meditation, yet who does not translate these into productive work. It is this kind of individual who tends to turn the industrious person against religion. As a matter of fact, it is not the religion that produces the shortcomings and should be blamed, but the manner of interpretation that results in escape from individual responsibility. Here again we see the need for balance in religion. Time spent in devotion and meditation has advantageous results when action and application follow as a natural sequence. A religion that is devoted only to the life hereafter lacks the balance and the facing of reality which would make it acceptable in a mental hygiene program.

The power of the divine being may be used as an excuse for escape from reality. Some people argue that, since God is all-powerful, He moves his people about as He pleases, so that there is no need to fight and struggle against adversity. This pessimistic conception is an obstacle to mental health, because it assumes that what is going to happen will happen anyhow and there is no need for the individual's accepting responsibility for his acts. This view is unacceptable, because it is a denial of

the mental health principle that personal growth provides a deep source of personal satisfaction. An Almighty who would deny us the privilege, the opportunity, and the challenge to grow would be one who certainly was not cognizant of mental health factors. It is one thing to think that God has power over our lives but quite another to think He must do all the work. The view that a Deity does all the labor is an escape from the reality that most men, including many religious men, have denied throughout the entire history of mankind. A healthy religion cannot deny man's responsibility for choosing and acting.

Religion as Dogma Is Mentally Unhealthful

If man is denied the opportunity to think, to investigate, and to grow by virtue of religious dogma, settled truths, then that "religion" is a handimap to mental health. Blind acceptance of religious creed can make no appeal to a man who desires to exercise both his intellectual and his spiritual capacities. There is no challenge to growth in a "religion" that has ready-made answers to all man's problems. Religious dogma cannot satisfy men who live in a changing society. In short, a religion made static by dogma cannot be of help in the dynamic world in which we live today.

Elizabeth B. Hurlock has expressed this possible shortcoming of religion, especially as it pertains to young people, in the following words:

Dogmatic teachings, aloofness from everyday life, and the practice of scolding and condemning those who do not take an active part in church affairs or attend church regularly are all quickly recognized by youth for what they are. He detects this insecurity, bigotry, and dogmatism and resents it. This in turn makes him skeptical about whether or not religion holds anything for him.[3]

Does man need theology? Does he need dogma? The answers must hinge upon the meaning of the words. In this presentation, "theology" refers to the systematic and critical study of religion and religious beliefs. It has to do with man's search for knowledge regarding the nature and purposes of a higher being. In this sense, theology is needed. "Dogma," in this discussion, refers not to approaches but to tenets. Dogma lacks the dynamic quality of theology: it is static. It refers to settled principles, stating opinions as fact, ready-made answers, and rules laid down by authority. Used in this manner, dogma is a mental health handicap. It is probable that altogether too frequently for some people this distinction

is not made and that dogma and theology are considered to be synonymous. It is this author's opinion that theology has a constructive quality, which dogma lacks.

Literal translations of religious writings are among the confusing dogmas which perplex youth. They are taught that they should not question, even though they are learning in school and by experience that such literal interpretations are not in accord with facts. It is apparent that the adherents and sponsors of dogma are not acquainted with the fact that religious writings have been translated and retranslated, that copying is subject to the limitations of human accuracy, and above all, that the meaning of specific words changes as time passes. Thus, for example, the passage from the Bible "Take no thought for the morrow" means to many people that they should not plan or work for the future. Such an idea is directly opposed to the factor of personal responsibility which is a teach-, ing of mental hygiene. If, on the other hand, "Take no thought for the morrow" were interpreted to mean "Do not worry about the future," we should have a sound mental hygiene principle, for worry is to be distinguished from thinking, planning, and working.

Religious dogmas which deny the enjoyment of everyday pleasures, such as card playing, dancing, social visits on Sunday, or even secular reading on the Sabbath, are unnecessarily restrictive. Card playing may lead to a waste of time or money and dancing may be sexually stimulating, but they do not necessarily lead to excesses. Such dogmas are inimical to mental health, because they foster feelings of guilt, sin, and fear, none of which can be endorsed by the mental hygienist.

It would be absurd, if it were not so tragic, that narrow dogmas could drive people away from religion and that the positive values of religion are obliterated by the petty minutiae which are dogma.

Religion does ill if it clings to old interpretations of human life simply because it has built these into revered institutions and practices. When a thing as complex and inadequately known as our own nature is being dealt with, there is need for constant alertness to new discoveries and implications. For this is precisely what man appears to be: A *mind* on the way to knowing more than it has known before.[4]

When dogma denies the right to question, investigate, and evaluate problems of daily living, the potentiality of the individual for growth is

circumscribed. Religion, as dogma, is especially handicapping, in that it is at variance with our democratic way of life. In democratic living the wisdom of groups of men is considered, there is a cooperative solving of problems, there is a questioning and open-minded attitude. An authoritarian "religion" denies man an opportunity to exercise these procedures of democracy and may even militate against the attitudes which lead to investigation and study. There is real danger that the power to think will atrophy in a milieu where authoritarianism and dogma are prevalent.

Clashes in Belief Are Sources of Poor Mental Health

When mankind is so diligently seeking to learn the lesson of how to get along with fellow men, it is unfortunate to have to admit that clashes in belief sometimes foster human strife. Religious wars have been fought to "save sinners" who had different beliefs; community dissension has been fostered by inability to reconcile differences in belief; families have been split by the discord aroused by intolerance [5] in "religion."

The privilege of worshiping as we please is guaranteed to American citizens as a legal right, but the right loses much of its value when the form of worship is sneered at, criticized, and ridiculed by the citizens of a community who are in the majority sect. Our outstanding political leaders have fought, and continue to fight, for the preservation of this privilege (20). The weakness of "religion" provides a means of exercising the weakness of man. His own jealousies, insecurities, and inferiorities are vented on the scapegoats made up of the minority groups. Such men justify their own inadequacies (symptoms of mental ill-health) on the ground of "religion."

Religion should be a force for uniting men all over the world; it should be a common meeting ground for the mutual solution of perplexing problems. When differences are stressed, when shortcomings of other creeds are given primary emphasis, the value of religion—even considering its other values in adjustment—is diminished to zero. It is not religion but the obscuring of religion by "Religion"—with a capital R—that must be blamed. When youths observe that some things are disapproved in the name of one "religion" (dancing, smoking, going to movies, etc.) and countenanced in the name of another "religion," they have a right to question the universal "wisdom" which is purportedly revealed. They

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[5] The opposite of intolerance, tolerance, is still not adequate as an orientation for living. To tolerate—to put up with, to endure—is not enough. The desirable goal would be to respect and admire the divergent beliefs of our fellow men.

may either repudiate all religion or use these differences to separate themselves from contact with those of divergent belief. Neither of these attitudes is particularly conducive to mental health.

There will always be differences in religious belief as long as religion is developing and changing. It is the method of reconciling the differences that must be questioned. When the technique for reconciliation depends upon emotion and dogmatic authority, as contrasted to socialized and democratic techniques, the value of "religion" is debatable. If religious people can avoid a vitriolic and catastrophic approach to differences variation in belief can be constructive. The search for knowledge and understanding can transform an inherent liability of "religion" into a pursuit for development of mental health.

Religion Based on Guilt and Fear Is a Threat to Mental Health

One need not seek diligently to discover many aspects of religion which are based on fear. There is the fear that one will be punished for his sins by everlasting torture. There is fear that one's thoughts are not of the clean, pure type demanded by a sinless Almighty. There is a stress on personal guilt that arises from natural, childish sex exploration

Adult education in mental hygiene has an extraordinarily difficult task, which unfortunately is made more difficult by the present attitude of many ministers and priests who are teaching parents to rear their children by fear and terror by a strict discipline that refuses to tolerate infantile and childish explorations and activities but treats every act as deliberately wicked or disobedient, in an attitude which regards sex as something obscene and degraded and subhuman so that the child's love-life and acceptance of masculine and feminine roles are distorted and frequently perverted into the sad pitiful cases we see every day in the newspaper. Mental hygiene has no quarrel with the church, nor does it underestimate the incalculable value of religion for helping the personality to find emotional security and integration. But mental hygiene must protest against certain beliefs about human nature and the practices of child rearing that still carry ecclesiastical sanctions today.[6]

"Hell-fire" sermons are still heard from the pulpit and over the radio Fanatic pronouncements, which stem from older unmodified tenets which do not fit the present day, stress the sinfulness of those who deviate or question. Mental hygienists, clinical psychologists, and child specialists are agreed in heartily criticizing fear and the threat of punishment as

means of parents' influencing children's behavior. The religion which stresses fear and the threat of punishment may be even more dangerous than a dominating father. The father is feared, but he is known; religion is still more feared, because it introduces the unknown. One who studies the psychology of fear knows that it is much less devastating when the cause is known than when it cannot be made specific.

There can be no doubt that fear is often productive of conformity, but in intelligent, happy living the forces influencing the choice of behavior should be positive rather than negative. The negative forces of fear, guilt, and insecurity do not promote the confident, cheerful, and aggressive attack on problems that is characteristic of the mentally healthy individual.

RELIGION AS A POSITIVE FACTOR IN MENTAL HEALTH

The previous section has indicated that religion is not consistently a positive factor in mental health, but religion should not be condemned because "religionists" distort the recognized values of worship and reverence. In this section an attempt will be made to point out some of the vital influences of religion which are in harmony with the teaching of mental hygiene.

Religion Can Help to Establish Goals

Random activity, purposelessness, vacillation, and doubt are wasteful of energy. The more definite our goals become, the easier it is to eliminate nonproductive behavior. The major purpose of this book is to help the student define and perceive more clearly some desirable goals of growing and living. Although at times we might wish that it were not so, the incompleteness of man and the consequent challenge to growth is one of man's most precious gifts. If we were born perfect men in a perfect world, life would be perfect, too. There would be nothing for which to strive. Life in such a world would soon become fatally boring.

A religion which stresses the need for individual and social growth becomes a means for helping in the choice of productive goals. A religion which expresses faith in mankind produces confidence that progress can be made along the road to self-realization. A religion that emphasizes the power of love is a positive aid in the goal of "getting outside oneself." Religions that promulgate the importance of social justice, equality, and

respect are dealing with fundamental problems and with goals of sane, healthful living. All such goals as these are in accord with the experimental and empirical findings of psychologists, educators, and mental hygienists. These teachings can be made more effective in the establishment of personal goals by virtue of their being sanctioned by religion. Thus emotional and spiritual force is added to intellectual knowledge.

Love as a Positive Religious Force

Great religions, such as Judaism and Christianity, emphasize the importance of love for fellow men as a way of showing respect and admiration for a higher being. It is unfortunate that this emphasis is sometimes overshadowed by a stress on fear, sin, and dogma. People who have accepted a religion of love have an inner security that places them at ease in dealing with their marriage partners, their children, their neighbors, and the citizens of the world at large. In their consideration of others they find not only an expression of devotion to a higher being but also an opportunity for more complete self-realization (though the latter is not directly sought).

The kind of love recommended in the New Testament is not an impossible ideal. It leaves room for righteous indignation, for self-expression, and for the inconsistency of human foibles. It also points the way to constant growth and better understanding. There is no shining prospect that we shall see in this decade, or in the next hundred decades, a full realization and application of the "love-thy-neighbor" goal, but as an ideal toward which to grow it has been found to be eminently successful. It has worked wherever it has been consistently applied.

The ideal of love is given further force when to the values proved by experience is added the conviction that it has spiritual sanction. To cite a specific instance, it has been observed that marriages solemnized in church tend to be more durable than those in which civil authorities perform the ceremony. One of the reasons for this additional durability is the feeling that the church wedding carries religious sanction, whereas the civil ceremony is regarded solely as a private and personal affair. On the one hand, a church wedding encourages discordant partners to find and resolve the cause of their difficulty, whereas the civil marriage tends to foster the notion that the sooner a more congenial partner can be found, the better it will be. If the various forms of love—charity, good will,

consideration, respect, forgiveness, understanding, and the like—are given play in married life, the partners have a greater chance of achieving happiness. The feeling that these manifestations are also expressive of religious devotion adds power to their meaning.

The power to love provides a means of breaking down the barriers which tend to prevent men from working together. It offers an opportunity for more intimately relating oneself to the world by joining all men in the pursuit of happy, harmonious living. We can better understand our world through a combination of reason and love. Therefore, to neglect the factor of love is to deprive ourselves of congenial and enriching contacts with others, and to neglect a religion which adds meaning to love is to circumscribe the possibility for its most complete fruition.

In some respects, the most audacious of all the great insights that have come into the world was the apparently absurd conviction of Jesus of Nazareth that men must love one another. "A new commandment I give unto you, That ye love one another." We can easily imagine the bewilderment—even the ribald laughter—of his hearers. A world that was still very far from reaching the level of universal justice could scarcely rise to the level of universal love.

In reality, this "new commandment" was not an absurd and arbitrary rule laid upon man from the outside. It was, rather, the most profound insight into man's nature that had yet been achieved. Today every psychiatrist would affirm its truth. Man is sound in psychological health to the degree that he relates himself affirmatively to his fellow men. To hate and to fear is to be psychologically ill.[7]

Religion Provides an Avenue for Mental Catharsis

Psychological experimentation supports the cliché "A trouble shared is a trouble halved." Sigmund Freud gave emphatic demonstration of this truth by helping his patients gain emotional balance through "talking themselves out"—a process called "catharsis." The talking out provided a means of cleansing, or purging, the patient of his tensions, suspicions, fears, and frustrations. There are many techniques for catharsis, such as conversing with a therapist or a friend, writing biographies or imaginative stories, and giving tensions an outlet through painting or modeling, or through dancing and the drama.

Religion may be of direct benefit to adjustment through the provision it makes for catharsis. The techniques available are (1) prayer, (2) the confessional, and (3) pastoral counseling. It is entirely reasonable to include among the cathartic techniques of religious expression the singing of hymns and participation in religious ceremonial.

[7] Overstreet, *The Mature Mind, op. cit.,* pp. 101–102.

Countless human beings are helped in facing their problems by resorting to prayer, even though they may not apply the technical name "catharsis" to their practice. Praying gives one the opportunity to describe, to "lay at the feet" of his Deity, the problems which bother him. Describing the problem, sharing it with another, bringing it to the surface—these are means of keeping it from festering within. A medical practitioner, Hyslop, speaking before the British Medical Association, declared that the best medicine he had discovered was prayer, that those who practiced it found in prayer a calmer of both mind and nerves. This calming effect is due to the operation of the principle of catharsis and to faith, for prayer is more than catharsis. When prayer is coupled with faith, there is a sense of a binding comradeship, which produces poise, serenity, and persistence. President Eisenhower, speaking to the World Council of Churches Assembly, asserted that faith and prayer could change the world. "I am certain wondrous results would ensue. It would change things, because it would change men." [8] The strength to change comes from the faith of sharing the Deity's love, power, and fellowship. Just as the psychiatrist must have the confidence of his patient in order to be helpful, so the individual who prays needs to have faith that his Deity is attentive to him and his problems

The confessional, like prayer, employs the principle of catharsis. Again, there is a talking out, a process of laying one's troubles at the feet of another, and a sharing of burdens. Not only is there a reduction of tension by means of the confessional, but there is, besides, an incentive to the mending of one's errors. The confession thus serves the dual purpose of setting one free from the restrictive burdens of the past and of providing incentive for facing the future more boldly

The education of ministers at the present time includes an emphasis upon the principles of mental hygiene, psychology, and an introduction to the field of psychiatry. Because of this, there are available today men who are not only devoted to religion but who are cognizant also of the services they can perform in psychological counseling. The prestige of the minister as the representative of a religious point of view adds effectiveness to his work as a practical psychologist. Pastoral counseling affords three contributions to personal adjustment: (1) the comfort derived from the confessional aspect of counseling, (2) the opportunity of receiving sound information regarding personal attitudes toward problems, and (3) getting advice for changing or solving the problem itself.

Church Services May Contribute to Mental Health

It must be admitted that some very admirable and well-adjusted persons do not attend church. It is true that a given church service does not make a similar appeal to all people. And there is no doubt that religious ceremony is only an external aspect of religion. In spite of these admissions, it must be recognized that church services can and do make tangible contributions to adjustment.

The most significant of these contributions is that the church services are a periodic reminder of the social obligations we have as human beings. It is easy to lose sight of the importance of exercising love for others. The church, by emphasis upon the social aspects of religion, reminds us of the need for practicing brotherhood. This, it seems, is the answer for those who claim that they can live good lives without going to church. It is true, you can and do live constructively, but it is entirely possible (and probable) that, by being reminded of what unselfish living is like, you can live an even more constructive life. Like a seven-day clock, men and women need to be wound up periodically.

It is probably dependent upon one's point of orientation, but the ceremonial of church services provides comfort to many. The organ music and the singing, the lighting of candles, and the uncovering of the elements used in communion are conducive to a state of repose that contrasts with the speed of living in the twentieth century. The emphasis given to the different aspects of the services varies from church to church. Since different individuals respond differently to these ceremonials, the part of wisdom seems to be to seek out the kind of service that makes personal appeal—and, we might add, not to criticize those whose taste is different.

Church services also make for mental health by providing a meeting ground for people. There should be, and frequently is, the feeling that worshipers are gathered together in a common cause—that of becoming better men through faith in themselves, their fellow men, and their Deity. There are congregations which are split by various issues and in which individuals display such symptoms of mental ill-health as jealousy, criticism, suspicion, and slander. But there are also congregations which are united and in which the individuals actively try to overcome any differences that do appear. If we pay attention to the meaning and implications of church services, trying to see the good in people and seeking to understand the shortcomings of others, we reinforce the determination to serve, more consistently, our fellow men and our Deity.

Religion Helps One Face the Future with Courage

One of the many causes of emotional breakdown is inability to face the future. Some feel either that they cannot longer endure the unpleasant continuation of the present or that, although the present may be bearable, they fear the uncertainty of the future. Either of these situations can be improved through the aid of religion.

The source of courage for facing the future lies in faith. This faith may be in oneself—that it will be possible to meet and solve the next problems that are presented. Frequently, however, this faith in self weakens. It is then that faith in a high being is helpful. The person who has religious faith feels that there is a purpose in life. The purpose may not yet be clearly defined; nevertheless, it is assuredly there. The person with well-developed spiritual feelings believes that he is important and that his needs are recognized; he feels that his Deity really cares. This caring is as effective a support as is the growing child's confidence in his parents. Belief in the idea that divine power is on his side supports the faith that one has in himself. Even the skeptic who does not believe in any kind of god must admit this empirical fact: Faith is on the side of good or positive suggestion. This "good" suggestion is just as factual an aid to facing the future courageously as is faith in the doctor and his medicines a necessary element in the curing of serious illness. Sir William Osler, the great British medical authority, has asserted that such faith is the foundation of an effective and happy life.

Linked with faith is the feeling of not being alone, which is a help in facing the future. We all know from experience that we are encouraged to try things in companionship with another that we should find difficult or impossible to do (or even to try) if we were alone. It is easier to solicit for the community chest, to sell from door to door, to swim across a river or a lake, if there is someone with us. Religion supplies the feeling of companionship that fosters a courageous facing of the future. This has been the experience of countless individuals who have had the wisdom to develop their religious tendencies.

Religion aids one in facing the uncertainties of the future by furnishing a better perspective. The believer's knowledge that his Deity is "from everlasting to everlasting" gives him courage to carry out his own role. It is this timelessness that brings the immediate future into a balanced perspective. Courage to face the future has been needed in all past generations; it is needed today. The student of mental hygiene can ill afford

to neglect the development of a source of courage which so many have found to be of inestimable value in past generations.

Religion Is a Unifier of Self

The author has observed that the two or three most serene personalities he has known are those of religious persons. Their being "serene" means, here, that they calmly face serious problems in their lives, take success and joy in stride, and face the little details of living with equanimity. They are kind and considerate. They seek to understand the "why" of others' shortcomings, as well as of their own. They do not condemn and blame. None of these most "serene" persons is fanatical; religion is a part of their living, not the whole of life. Religion is the hub of their life, not the entire wheel.

The observation of one person is open to question; so a class of graduate students was asked to think of the two or three most serene persons they had ever known. The question was then asked, "Were these persons actively and obviously religious?" Twelve of fifteen students indicated that the question, in their experience, should be answered in the affirmative and that religion appeared to be the unifying factor. Two of the remaining three said that religion was a unifying factor in the lives of their serene personalities, but that it was not religion of the church-going variety. The third felt that one of the serene persons he had known was not religious.

The evidence is empirical, not experimental. The sampling is small. Nevertheless, it seems justifiable to say that religion can be a vital factor in the serenity that characterizes the mentally healthy person.

The realization of serenity is probably achieved through a combination of such factors as have been mentioned above, i.e., the establishment of goals, the free giving of love, being loved, capitalizing on the process of catharsis, respite from a fast-moving world derived from church attendance and devotion, and courage to face the future. Religion serves as a unifying force in bringing the many elements of living into a purposeful pattern. Through socially acceptable behavior, an avenue for high self-realization is opened. In short, the unified, the serene personality puts into effect the pragmatically sound advice "Love thy neighbor as thyself," in which there is consideration for others, *as well as for self*. While the notion exists that religion is a panacea for solving the problems of life and mental health, it seems evident that functional religion can have wholesome effects on living.

MENTAL HYGIENISTS LOOK AT RELIGION

Some readers of this chapter may feel that the views expressed regarding religion's importance in mental health are simply a peculiarity of the author, but others too stress the adjustment values of religion. The following excerpts are representative of the conclusions reached by many psychologists and educators. They should be regarded as a random sampling rather than as an attempt to summarize all such expressions.

There are many parallels between the psychology of self-realization and psychological features of a religious view of life. In the process of realizing himself, a person will, among other matters, draw upon his capacity for entering into relationships with other people, the religious person will draw on similar capacities as he joins with other people; the religious person will draw on similar capacities as he joins with others in devotion to a common cause. In realizing himself a person will, among other matters, draw upon his capacity for love; the idea of love is also central to most religious faiths. He will draw upon his capacity for realizing the joys and hurts, fears and hopes, struggles and disappointments, pains and gratifications associated with the venture of living which we in this book have referred to as compassion; most religious adjure their followers to be compassionate.[9]

The kind of resilience that is the mark of health—of the mind's full aliveness—has at its core something that can best be called "faith." We do not here mean any one particular creedal faith, but rather a slanting of the total personality toward the conviction that life in its total range and infinite resources has worth and significance, and that the individual partakes deeply enough of that worth and significance to be able, even under the greatest difficulties, to accept life and meet its demands.

Such faith may never be put into words. Yet it grants the person who experiences it both enough courage to run the risks of becoming involved in life and feeling strongly about it, and enough resilience to recover from the hurts that involvement and sensitivity invite. In the deepest sense of the word, this is the sort of consolidated faith that provides "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."[10]

. . . mental hygiene is harking back to the essential ethics of Jesus so long overlaid and distorted by theological teaching that the modern psychiatric teaching of the primary essential value of personality, of the need for greater, more affectionate acceptance and constant love of the child, of the futility and self-defeat, of aggression, and hostility and finally of insightful charity toward everyone,

comes almost as a new gospel to help man in his never-ending search for social order and inner emotional peace.

We need all these teachings and we need a psychologically oriented religion to help us to integrate our personal lives and to define and sustain our aspirations toward the human values that have for so long been frustrated and defeated.[11]

No one can appreciate so fully as a doctor the amazingly large percentage of human disease and suffering which is directly traceable to worry, fear, conflict, immorality, dissipation, and ignorance—to unwholesome thinking and unclean living. *The sincere acceptance of the principles and teachings of Christ with respect to the life of mental peace and joy, the life of unselfish thought and clean living, would at once wipe out more than one half the difficulties, diseases, and sorrows of the human race.* In other words, more than one half of the present affliction of mankind could be prevented by the tremendous prophylactic power of actually living up to the personal and practical spirit of the real teachings of Christ.

The teachings of Jesus applied to our modern civilization—understandingly applied, not merely nominally accepted—would so purify, uplift, and vitalize us that the race would immediately stand out as a new order of beings, possessing superior mental power and increased moral force. Irrespective of the future rewards of religion, laying aside all discussion of future life, *it would pay any man or woman to live the Christ-life just for the mental and moral rewards it affords here in this present world.* Some day man may awake to the fact that the teachings of Christ are potent and powerful in preventing and curing disease. Some day our boasted, scientific development, as regards mental and moral improvement, may indeed catch up with the teachings of this Man of Galilee.[12]

The psychologist can commend religion as a sound factor in personality balance in the case of those who are neither too fanatical about its practices nor too cynical about its mysteries. Some of the advantages of religious belief may be stated as follows: (1) It encourages the development of those social skills that mean so much for winning the approval of others. (2) It recommends a humility which in turn may tend to keep the ego within bounds. (3) It provides an avenue for the realization of a balanced blend between the self and selfless motives. (4) It encourages self-indulgent individuals to perform as duties those homely tasks which they do not naturally want to do. (5) It provides opportunities for service in a compelling cause. (6) It is an antidote for crude pragmatism. (7) It offers a life plan resting on the comforting factors of faith and hope. (8) Finally, it offers a form of security that may go far toward guarding the individual against the various forms of psychological disorders to which the human personality is heir.[13]

Education finds a common denominator in the central ideals of the various religious faiths that have inspired virtuous and heroic living. It must help to develop those patterns of thinking that activate a spirit of service, and must teach a universal reverence for truth and love. A new firmness of soul is vital to the skills of our culture. There can be no high ethics of conduct, no real integrity of character, no great purposes of soul, without a high spiritual commitment. An attitude of respect for the dignity and worth of every individual and charity toward all is of prime importance in our American society. If our rights are derived from God and guaranteed to all, there must be attitudes of fairness and respect for the rights of others instilled in the hearts and minds of all free men.[14]

In its best sense, religion offers the individual the opportunity to enter a nonthreatening environment, where such qualities as self-sacrifice, humility, and altruism are understood and expected. It is an environment quite different from the workaday world, with its emphasis on economic and social power and competition. Religion can thus be a therapeutic experience that permits the individual to satisfy certain of his basic needs. However, the religious situation must be selected with care, inasmuch as there are many differences among churches, ministers, priests, and rabbis (even within the same sect) as regards the freedom permitted the individual church member to realize his best potentialities. Some churches are rigid, authoritarian, and stifling, whereas others are friendly, accepting, and inspiring. . . . These differences appear to be related to the personal qualities of the clergymen, rather than to the religious sect, although there may be sects that rather consistently select certain personality types to serve as their leaders.[15]

Among my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It s safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. This of course has nothing whatever to do with a particular creed or membership of a church.[16]

SUMMARY

Human beings have continually sought an easy answer to the problems that life presents. Panaceas, cure-alls, and short cuts to any goal are viewed with eager anticipation. But the easy answer is doomed to inevi-

table failure. Life is complex, and therefore the approaches to living must be varied. Life cannot be lived solely on an intellectual, a physical, an emotional, or a spiritual level. All these approaches must be combined in well-balanced and rounded human behavior. All too frequently, one or more of these aspects of living is neglected. The spiritual aspect, for instance, has received far too little consideration in so-called "objective" studies of mental health.

Man needs a religion because it helps to supply the means for the fulfillment of certain needs. Among these needs are facing and accepting factors in life which are beyond personal control, challenging goals which stimulate continuous growth, achieving feelings of security, and getting outside oneself.

Unfortunately, the emphasis upon creed and dogma has too frequently obscured the emphasis upon human understanding and relationships—which is the religious emphasis of paramount importance in personal adjustment. Religions which lack balance, by virtue of being unrelated to life, religions which encourage escape from reality, and religions which emphasize dogma and authority, rather than growth and personal responsibility, are detrimental to mental health.

Religion can, however, be an invaluable asset to social and personal adjustment. Religion can help one select and define worthwhile goals for personality development. Love as a comforting and constructive force in living is given additional power and meaning by religious interpretation and sanction. The ritual of religion induces calm, and the ministers, priests, and rabbis provide opportunities for catharsis to those who face tension and trouble. The faith promulgated by religion stimulates courage in persons who face the uncertain and unknown. Many psychologists and mental hygienists state that religion is a positive force for mental health that has all too frequently been belittled or ignored. The intelligent exercising of one's spiritual nature constitutes a readily available approach to adjustment for the individual.

TEST YOUR COMPREHENSION OF THE CHAPTER

Decide whether the following statements are true, false, or questionable, and check with the content of the chapter or compare with others who have studied the material.

1. Religion is primarily an emotional response which is generated by ceremony and creed.

2. Belief should, to as great an extent as possible, be based on factual knowledge and firsthand information.

3. Personality growth is stimulated by one's seeking to understand better the implications of religious life and belief.

4. Religion fosters a sense of security when a person feels that God will protect him from the impact of environmental forces

5. Religion has a scientifically sound basis in many respects

6. The fact that there is much evil in the world indicates that there is no divine being who governs the world

7. There are no mental hygiene advantages which may accrue from the ritual and dogma of religion.

8. All aspects of religion which rely on fear as a motivating factor should be eliminated or revised

9. Emphasis upon love as a practical force has been proved valid by both experiment and experience

10. Mental catharsis is of no value unless it also provides a person with ideas or motivations for improving future behavior.

11. Church attendance finds its greatest justification in the fact that it tends to slow down the pace of living.

12. The feeling of courage that is provided by confidence that our Deity is with us cannot be endorsed by mental hygienists.

13. Modern psychological discoveries place no meaning on the old teachings of Christ.

14. Even assuming that love cannot work effectively in national welfare, it still can be an effective goal for individuals.

15. If religion is to be of maximum benefit, its spiritual emphasis must be changed to an intellectual emphasis.

SUGGESTED READINGS

Goodspeed, Edgar J., *The New Testament*, Chicago. University of Chicago Press,

The reading of the New Testament has been made easier, but

nonetheless effective, by this translation into the modern English which we use in our daily living. The life and problems of Jesus are portrayed in a manner that will appeal to moderns.

Murrow, Edward R., (compiler), *This I Believe,* New York: Simon and Schuster,

This book is composed of 100 essays written by prominent persons for Edward R. Murrow. Briefly each tells something of that which he values highly or some idea which governs his decisions. Each article provides a thought worthy of consideration for personal adoption.

Peale, Norman V., *The Power of Positive Thinking,* New York: Prentice-Hall Inc.

This book has been on the best-selling nonfiction list for two years. In it the author suggests ways of building confidence through religious faith that will help him change his attitude toward self, others, and things so that life may be more effectively lived.

Sheen, Bishop Fulton J., *Life Is Worth Living,* New York: McGraw-Hill Book Company, Inc.

This book contains the unrehearsed telecasts of Bishop Sheen's remarks on the spiritual aspects of daily living. Humor and conviction are combined to produce interesting messages to any individual regardless of his religious denomination.

A Positive Program for Personal Adjustment

Life can be lived more intelligently if one understands and applies the principles and values of personal adjustment. The foregoing chapters contain suggestions for steps that can be taken toward the achievement of a "fuller, happier, more harmonious, and more effective existence." Each person will have to work out for himself a specific program for promoting better mental health, but there are some summarizing suggestions which might well be considered in the planning of each one's positive program for adjustment. The choice of goals and of routes to be taken toward them is the beginning of a life philosophy which will serve to integrate one's life.

Some of the following suggestions will be more pertinent to one person than to another. Each reader must decide which of his strengths he wishes to develop further and which of his weaknesses needs immediate attention. Hence, the suggestions are simply generalizations which will have diverse meanings for various readers. But within the generalization one can find the major points of emphasis which are endorsed by mental hygienists and psychologists

Maintaining Sound Physical Health

Many persons who violate all the principles of physical health are still able, because of strong constitutions, to maintain remarkable physical soundness and vigor. But for the most part, observance of the principles of physical health can do much for the improvement of mental and physical efficiency. In spite of many departures from the ideal "a sound mind in a sound body" that show the mind can be alert and efficient without the support of a vigorous body, there can be no doubt that, in

general, poor physical health detracts from the joy of living and increases the complexity of the problems of adjustment. Numerous case studies indicate that there is a close relationship between the conditions of the body and those of the mind—the personality effects of endocrine imbalance is an obvious example. Conversely, many physical ailments have been traced to mental disturbances. Observance of these relationships has led psychologists and mental hygienists to emphasize the oneness, the indistinguishableness, of body and mind. The whole field of what is called "psychosomatic" medicine is a recognition of the truth that mental and physical health are inseparable.

It follows that there should be moderation and balance in diet, provisions for appropriate physical exercise, balance between work and play, and rest and relaxation from both work and play. The determination of individual needs as to a sufficient amount of sleep should not be neglected. One should set regular periods for examination by a physician and should consult him about minor ailments. Provision for such consultation should be made in the financial budget. The cost will be repaid in terms of mental health. While care should be taken not to overemphasize the mental causation of physical disturbance, it is safe to advise that during attacks of blues and depressions particular attention should be given to physical health. Many are those who can say that, after an enjoyable meal eaten at leisure, or after a night of calm rest, the world seems to present a much more wholesome appearance.

The principles of good health are familiar. What we have learned in grade school is freshened and supplemented by reports in magazines and descriptions in books. It but remains for the individual to put those principles into active operation in his own daily life. Knowledge is power only when that knowledge is put to good use.

Developing a Wholesome Attitude toward Sex

There has been developed in recent years a more healthful attitude toward sex than existed a short time ago when shame, embarrassment, and reticence characterized the subject. There remain vestiges of the taboos against frank discussion of sex adjustment.

Problems, however, cannot be solved if they are ignored. Sex problems are common to all and must be faced by all. A basic step for mental health is that each individual accept the reassuring fact that sex impulses are physically and emotionally normal and that sex cravings are just as respectable as are cravings generated by other physical needs. Sex functions

are not disgraceful In fact, they are important adjustive factors and, when exercised in conformity with the standards and mores of society, are a source of rewarding satisfactions and open an avenue for rounding out the personality

Unwholesome attitudes toward sex are fostered by ignorant but well-meaning parents who warn their daughters of the brutality of men and stress the probability of criminal attack and who condition their sons by stressing the danger of mental and physical disease through sex activity Wholesome attitudes can be fostered by frank discussion, answering of questions, maintenance of confidence between parent and child, encouragement of normal social relationships and opportunities for developing wide interests Denying the existence of sex drives and shamefaced avoidance of discussion only serve to make the young person more curious about an apparently mysterious subject The reader must consider these and similar background factors as he evaluates his own attitudes toward sex

Married couples should realize the normality of their sexual desires and regard them as manifestations of physical and mental maturity The sexual relationship should be studied before marriage in order to prevent mistakes that will leave a deep impression upon the mate Frank discussion is again at a premium Consultation with a doctor is highly advisable Especially to be guarded against are the feeling of shame on the part of the woman and the feeling of ownership on the part of the man There are many excellent books on the market which should prove helpful to those seeking information

The mental hygiene of sex has numerous ramifications but some of the most common errors can be avoided rather easily First parents and teachers should treat sex as an ordinary topic and give sex information to children when they ask for it, trying to avoid an attitude of secrecy, shame, guilt or disgust Second childish explorations and experiments in the realm of sex and sex activities should be regarded for what they are—passing phases of development which do not have the "sexual" connotations which would characterize the same activity engaged in by adults Children's activities would be regarded much more calmly if older persons were well informed about normal sequences of sex development Third, each one should realize that his own attitudes are due largely to previous conditioning and experiences and should evaluate his views accordingly Sex is not all there is to life certainly, but there should be no denial that it is an acceptable part of full and complete living

Gaining Objective Insight into One's Own Nature

It is difficult, in making a personal evaluation of oneself, to be perfectly honest in appraising both the assets and the liabilities of personality, but it is possible for an individual to gain *some* objective insight into his own conduct by studying his own motives and comparing them with those of other persons. An example of such study is afforded in the foregoing discussion of sex. Many college students have reported that their study of psychology has been particularly helpful because it made them realize how much like their classmates they were. The study of sociology, mental hygiene, and biology can make similar contributions to self-knowledge. A person who knows the fundamentals of human nature in general will be better able to know himself. But one must be on guard against rationalizing his conduct and should attempt to face the realities of life at all times.

If one is willing to accept friendly criticism, he will find that the assistance of others is valuable in his effort to arrive at an objective appraisal of himself. Outside help frequently makes it easier to distinguish between a personality trait that is desired and one that is already possessed. Such cooperation will help the person to see the other's point of view with regard to his personality traits.

Objectivity implies a person's being capable of evaluating the force of external stimulation but at the same time being able to perceive that his reactions are personal matters. That is, the way people look upon external events is often as important as is the stimulation itself. Objectivity designates a response which is primarily intellectual, as contrasted with emotional responses. An impartial view of self means that errors and failures can be frankly admitted and even laughed at. Denying, to others, what one knows to be true about himself is a dangerous form of self-deception, because one may himself come to believe the distortion—reality is then twisted. Insight into one's own nature can be approached through reflection upon the experiences one has had. Such insight is, therefore, quite capable of being developed by the adult person—since his experience is broader—in spite of the notion that older persons are too set to change. To effect this change we must seek to understand better what our inner strivings are (105). Gaining insight into one's own conduct, it might be said, is the primary reason for the normal person's studying personal adjustment.

Achieving Self-confidence through Success

The value of successful participation in life's activities has repeatedly been emphasized as a phase of mental health. A person who is lacking in self-confidence is generally one who does not have any well-developed abilities with which he can participate on an even level with other people. He lacks the ability to play, to converse, to do his job satisfactorily, or to keep up in his school activities. The importance of success in bolstering self-confidence is recognized in the modern school, of which an underlying concept is to "fit the curriculum to the child," thus making it possible for every child to enjoy the experience of success.

The increasing emphasis which is being placed upon the work cure, rather than the rest cure, for the rehabilitation of mental cases is an indication of how much the building of confidence depends upon the achievement of success in some activity. Success attracts attention from fellow members of society. It gives the person a fulfillment of his fundamental desire for significance and accomplishment.

The desirability of success does not necessarily mean that everything a person attempts should be easy. Obstacles and frustrations are as essential to personality growth as is achievement. Some difficult problems should be tackled, even though there is danger of failure. Almost everyone needs the tonic derived from prolonged and intensive effort toward some goal. Even the gifted student in school, who does ordinary tasks with ease, should be stimulated by undertaking something that is hard for him to accomplish; otherwise, he is likely to get an exaggerated opinion of his prowess. The ability to face failure should be cultivated with the same sincerity that characterizes the pursuit of success.

Probably everyone at some time feels that his activities are more or less futile. He should recognize that this is a common feeling and should prepare for it by (1) recalling previous failures and by (2) realizing that such feelings generally occur under conditions of mental or physical fatigue. It is thus possible for a person to achieve success in viewing and meeting failure.

Seeking to Improve Relationships with Other People

Most of the activities engaged in by human beings involve, in some way, contact with others. Mental hygiene involves the problem of continuous adjustment, and adjustment to one's contemporaries is a major

concern in a mental hygiene program. A full, happy, harmonious, and effective existence is, to a large extent, dependent upon wholesome relations with one's fellow beings.

From the point of view of mental hygiene there are several reasons for the belief that social activity in work and play is comparatively superior to individual activity. There is a satisfaction to be found in joint accomplishment that will offset feelings of personal inferiority. Group work helps one to get outside his personal difficulties and problems. The necessity for communication with others makes it more difficult to engage in fruitless fantasy, and the companionship of others reduces individual anxieties. The group is helpful in the maintenance of the objective viewpoint, which has been discussed above, and the stimulus provided by the group serves to keep the individual alert to present circumstances.

The law of mathematics that if something is taken from a quantity, that quantity becomes smaller is not true of social relationships. In social activities, when a person contributes to the welfare of the group, when he contributes to the satisfactions of the group, something is added to his group and something is added to his own personality, as well. In short, his devotion to others makes him a more likable and more valuable person. This is expressed in the aphorism "You get out of something only as much as you put into it." He who gives generous attention to the welfare of those about him is not neglecting himself. Rather, he is building up his personality in accord with mental hygiene principles.

Not only should facile relations with others in groups be sought, but effort should be made to maintain confidential relationships with some particular individual. There are several benefits that accrue from such a confidential relationship. In the first place, talking about one's problems serves as a means of catharsis, opens an avenue for tension reduction. Talking about his problems helps a man to see them in more accurate perspective. The conversation serves as a sort of analysis and thus tends to offset nonadjustive emotional responses. Problems that are talked about cannot be completely repressed, because they are being given some form of expression, even if only indirect. The need for sharing personal difficulties can be plainly seen in child psychology, in which the necessity for the child's having confidence in some older person is given strong emphasis. In the second place, the person who is confided in also receives certain benefits. His understanding of his fellow men is being broadened. He is enabled to see his own difficulties in comparison with those of his con-

fidant, which may make him realize that his problems are less serious than he had formerly imagined.

Facing Stress and Strain with Emotional Poise

Saying "Face stress and strain with emotional poise" may seem like telling a person to lift himself by his bootstraps. Facing difficulties with calmness does not come about as the result of being told to be calm. Emotional poise is attained, like other assets to mental health, through personal experience and a process of habit formation

A basis for establishing a calm attitude toward problems of adjustment is the formation of the habit of analyzing problems. When, for instance one is faced with the problem presented by a shortage of funds, he would do well to reflect upon previous experiences with this obstacle. It may be that at some prior time the same problem has been encountered and satisfactorily solved. The dire consequences anticipated at that time probably turned out to be not so serious as it had seemed they might be. Listing the liabilities and assets regarding a particular difficulty provides an excellent means of analyzing many a problem.

Another means of attaining emotional poise is to make a comparison of one's own problem with similar problems being experienced by people around him. This is, of course, difficult to do when a person feels that his problem is about as harsh as one could be, yet it is the very essence of facing strain and stress calmly. Anyone who can be objective in making this comparison is undoubtedly substituting thinking for emotionalizing. The process is the direct opposite of rationalizing, since it involves assigning true, observable explanations to a particular event.

Emotional poise can be strengthened by the realization that, after all, *one event in a person's life is only a part of the whole series of events which constitute his total life's experiences*. What at the moment may seem like a major disaster is probably only a more or less trivial incident. This fact is easily realized when one reflects upon some of his victories. An achievement which at one time promised to be a great milestone in life now is seen to be just one step in the pursuance of the day's work, a natural outcome of persistent effort. Such a realization will help to prevent one s becoming the emotional kind of person who habitually reacts to ordinary details as if they were major crises. Making mountains out of molehills is a symptom of poor mental health. The person with emotional poise has a great advantage: He can smile at his own mistakes and look forward to doing better next time.

A final suggestion for the achievement of emotional poise is to welcome obstacles, with their arousal of stress and strain, as challenges to personal growth. No one is much surprised when a child will not play if he cannot be the captain or if he cannot be the winner of a game. But when adults take the same attitude, they are regarded as childish and lose the respect of their associates. When one encounters an obstacle—something for which his experience has not adequately prepared him—it is necessary to contrive a new response. He must do some figuring. He must make some personal growth. Solving present difficulties will be a means of preparing for future activity. Each obstacle encountered, each conflict resolved, each defeat suffered gives an individual that much more knowledge of life. It should be remembered that even "good" things can get monotonous. The unpleasantnesses of life serve to emphasize the pleasant aspects. A defeat is not an excuse for crying and giving up, but a challenge to find something different to do. Problems provide opportunities to gain the satisfactions which come from having met, courageously and squarely, some difficulty. Feelings of stress and strain are indications that we are fully alive to the world about us. Perhaps realizing that others have the same feelings, in common with us, will be of help. Knowing that things are sure to change is reassuring. A conviction that growth must be *from* something is a help in meeting stress and strain with emotional poise.

Substituting Planning for Worry

Students frequently react negatively to the advice that they should not worry. They argue that worry is inevitable if one does any thinking, if he has any respect for the future, or if he is to learn from the experiences of the past. Some may admit that worry is not advisable but claim that it is impossible not to worry, while others condone worry because it has apparently done them no harm in the past. Pointing to their own adjustment, they compare their success with the plight of the "nonworriers" who have failed to accomplish anything noteworthy. The nonworrier has a smooth brow and an unruffled countenance that seem to indicate an inner vacuousness. The sponsor of the "no-worry" mode of life is placed on the defensive.

Often there is no fundamental difference between the attitude of the nonworrier and that of the constructive worrier. The difference is in the definition of terms rather than in diversity of attitude. The advocate of *worry would say that there must be concern for the present and the future; he believes that planning is requisite to success; he knows that*

contemplation is necessary for effective action. We must agree that for anyone with such a concept of worry resort to worry is more than excusable: It is an advisable activity. The critic of worry, however, does not accept this concept, which claims for worry the definition that the nonworrier would reserve for planning, thinking, and justifiable concern. The critic of worry holds the view that worry is circular thinking, that it is a process of repetition, not of progression. It involves thinking over one's predicament again and again without coming to any conclusion, either tentative or final.

The concept of worry as circular thinking is the one used in this book. It is not advisable for a person to ignore his problems. A state of blind optimism is not recommended. The happy-go-lucky person who passively accepts all that comes his way is not simply a nonworrier; he is an evader of reality. One can realistically take a dark view of some things and pro-. ceed to figure out plans of action to counteract the pessimistic forecasts of the future. But the planning must be systematic and progressive and must lead to results. When one finds himself repeating over and over the same thoughts, again and again arriving at the same impossible obstacles and impractical conclusions, it is time to stop—at least temporarily. At that stage, it might be well to consider the exhortation in an old song title, "Let's Put Out the Light and Go to Sleep." Robert Jones Burdette has observed, "There are two days in the week about which and upon which I never worry. Two carefree days, kept sacredly free from fear and apprehension. One of these days is Yesterday. . . . And the other day I do not worry about is Tomorrow." When forward-moving thinking charts tomorrow's course, there is no room for worry, but when thinking is circular—becomes worry—it solves no problems, produces no relief, and becomes a threat to mental health.

In order to substitute rational planning for worry, a person must formulate a method of attack. When particular obstacles appear to be insurmountable, as they sometimes are, worry still can accomplish nothing, and the thing to do is to change one's goals. Anyone who persists in taxing himself beyond his powers, adding to the burden a heavy load of worry, is headed for a dangerous emotional depression. Changing a goal involves planning, just as surely as does the formulation of a program for the continued pursuit of the original goal. In changing the goal it is necessary to think of substitute activities, their values, and the means of obtaining them. Incidentally, this is one of the supporting reasons for engaging in a wide variety of activities.

When planning replaces worry, it is necessary to gather information. For example, should one worry about, or plan, an occupational choice? The wise thing is to read and talk about, and engage directly in, various occupational areas. Get books on many professions, even some in which you think you would not be interested, read them, and try to formulate some idea of how you would function in those types of work. Talk to people about their professions, and find how they react to the problems they encounter, what some of their particular enjoyments are, what the prospects for future development seem to be, and how these people think you might be able to perform in that area. Of course you need not take their conclusions as final but would regard them as offering one source of evidence and information. It would be extremely desirable for you to gain some actual experience in the line of work contemplated, if that is at all possible. This might be done during or after school hours. Such a program would leave no place for worry.

If a shortage of funds is bothering one, instead of worrying, he would be wise to construct a new budget, to figure what the essentials and nonessentials are in his present expenditures, and to revise accordingly. He might investigate odd-time jobs that would be available if he were to become more aggressive in the solution of his own problems.

It will be seen from the foregoing that underlying the substitution of planning for worry there is a deep-seated need for living in the present A person must think about although he cannot cross, bridges before he comes to them. Instead of dreaming about the "good old days," he should be concerned with altering the mistakes of yesterday by making the best of today. Planning will help him to realize that progress is accomplished by means of the little steps taken from day to day. He will see that there are many aspects of his difficulties and that each phase can best be attacked in orderly progression.

When one substitutes planning for worry, he is substituting thinking and overt action for internal emotional responses; such control over the emotions is a prime consideration in personal adjustment.

Learning the Values of Both Dependence and Independence

One of the fundamental desires of mankind is for achievement. Achievement, it is obvious, comes about only as the result of personal effort. Reflection on your own experience will reveal that some of the greatest satisfactions you have had have been those which resulted from your having done some difficult task. To have been "born with a silver spoon

in your mouth" might have its convenient aspects, but for most men and women there comes a time when it is necessary to meet and solve personal difficulties without help. Under such circumstances, the person who has always had his problems solved for him—has not learned the lesson of independence and personal responsibility—is not really fortunate. Those who have met difficulties and mastered them are the ones who are able to satisfy the desire for independent achievement.

The sooner the lesson of independence is learned and becomes a habit, the better off a person will be. Wise parents give their children opportunities for exercising the desire for independence from a very early age, the amount depending upon their intellectual and emotional maturity Teachers of young children note marked differences in the ability of their pupils to dress or undress themselves after a nap or recess, to execute tasks, and to play freely with others. Investigation of the backgrounds of the dependent children reveals that they have not had the opportunity to learn independence, because of oversolicitous parents who have insisted on helping them upon every occasion. These parents either regretted "losing their babies" or insisted upon a degree of competence which was difficult for the child to attain.

Placing the blame on parents may be very well for the child and for an understanding of the origin of the problem, but for the college student the resolution to take steps to remedy the situation is itself a step toward independence. Blaming one's background is simply admitting that one is dependent. If past experiences are to blame for his being dependent, then future experiences, *which are self-selected*, can bring about the habit of independence. He must answer his own questions, satisfy his own wants, choose his own activities, direct his own work. These are ways of becoming independent—substituting bold activity for avoidance reactions, planning moves to be made, developing skills through participation.

There are some advantages in a certain amount of dependence. Degrees of dependence are entirely normal. The very young child is totally dependent upon social organization and governmental services for the satisfaction of many of his needs. Yet the adult who is totally dependent upon parents—as is the college student who demands that his father shall start him in business—is to be pitied rather than envied. Such a person has not learned that dependence implies certain obligations, and the chances are that he will go on expecting his father to soften the business blows that he encounters. College is a place where people must, perhaps for the first time, get rid of many habits of dependence and replace them

with habits of independence. It is small wonder that many a student finds going to college a difficult transition. The desirable thing, from the stand-point of adjustment, would be for each student to have learned by successive and progressive steps to solve his own problems as they are encountered, or at least to face these problems with a minimum of emotional disturbance. This is not meant to suggest that the college student should not seek the advice of his counselor and his fellow students, but it does imply that the final decision should rest with himself.

Provide for Both Work and Play

The importance of balance in achieving mental health has been especially emphasized in the preceding paragraphs. There must be a definite relationship between the amount and the kind of food eaten and the energy expended, between daydreaming and activity, between sleeping and waking hours, and there should be both acceptance and rejection of many of the recommendations made in this book. For the mentally healthy person there should be, as well, a balance between work and play.

Work may be defined as "continued exertion or activity directed to some purpose or end"; play, as "action without special aim or for amusement; opposed to work." Actually, the distinction between work and play is not so easy to make. Play may have very specific purposes, and work may involve the expenditure of less energy than play. So far as amusement is concerned, there are undoubtedly many people who find their work truly pleasant. Possibly without too much argument, we might say that work is what one does to gain a livelihood (professional baseball players undoubtedly work) and what one feels he has an obligation to do. Play is what is done for recreation and variation—something that is done, not because the player feels any pressure, but because he "just plain" wants to do it. However, it certainly must be granted that work frequently supplies greater recreative values than does play. Most hospitals for the mentally ill are successfully employing what is called "therapeutic work" as a means of recreating their patients.

Work, involving continued activity, is often accompanied by mounting tensions. In spite of the undeniable values of work, from the mental hygiene viewpoint, it should occasionally be supplemented by some recreational activity. Play that contrasts rather markedly with his special work would probably be best for an individual. An office worker would get most relief from types of play that involve vigorous bodily activity, such as tennis, golf, baseball, hiking, or swimming, whereas a policeman or an

athletic coach, who customarily has much physical activity, might derive more good from quiet parlor games or from reading.

Just as work can be employed to dissipate emotional tensions and bring personal satisfaction, play can serve similar purposes. After temporarily turning his mind away from work, a person can return to his task refreshed and ready to attack it with renewed vigor. Play, too, can bring personal satisfaction in the form of new skills and new accomplishments. Caution must be exercised to keep play from becoming work (thus losing some of its value) as occurs when a person is ambitious to be the best player and the outstanding star or to get his golf score below par. A balance between work and genuine play preserves physical and mental rhythms in a way that may be compared to the physical building-up and tearing-down processes of bodily metabolism.

Work alone does not furnish a guarantee that mental health will be sustained, although it must be admitted that some mentally healthy persons apparently play very little. Neither does play, in itself, give assurance that mental hygiene principles are being observed, although a person who plays all the time may appear to be happy. Nevertheless, the balance between the two is a condition basically essential to mental health. Play and work should be contrasted and balanced so that each complements the values of the other. This helps to provide the variety in life which makes living more productive and enjoyable.

Some persons seize the suggestions pertaining to play and ignore the recommendations regarding work. Students sometimes seem to feel that if play is so essential to mental health, if it can be so highly recommended, then more play should assure more mental health, but in this they are wrong. They are ignoring the vital part of the suggestion that would promote balance. Play should make a particular contribution to the phenomenon of relaxation. The *re* in "relaxation" would seem to involve the matter of preexisting tensions, as those which might be generated by prolonged application to work.

Placing a High Valuation on Tentative Ideas

Since mental health involves the process of continuous adjustment, it is apparent that tentative conclusions may have much value. Final and absolute answers to many scientific problems have certainly not yet been achieved. Still less are the "laws" of human behavior unequivocally known. Certain general trends and principles may be noted, but there are few psychological laws. However, it is not necessary, on this account, to

hold all activities in check until the absolutely correct answer is known. The right choice, in this dilemma, is for individuals to act on tentative conclusions.

No matter what the present state of affairs, men can be sure of one thing—that there will be change. Their ideas must change to meet the changed, and changing, conditions which surround them. Intellectual flexibility must be sought through a desire to adjust to these changing conditions and must be achieved through the development of the ability to change. As has already been urgently affirmed *the only way that men can achieve real security is by being able to keep upright while their feet are on shifting sands.*

The value of tentative ideas can readily be perceived by those who will reflect upon past experiences. They have acted upon certain ideas which were acquired in various ways, only to have their actions end in disappointment. If they go on acting upon the same ideas, it is probable that further mistakes will occur. On the other hand, if the idea were tentative, the proposed course of behavior could be given up and some new and more successful plan could be adopted. In this way it would be possible to profit from former mistakes. It is no sin to make an error, but to keep on making the same unsatisfactory response is certainly not in line with the counsels of common sense.

The young person who makes a vocational choice and then changes his mind about it is not necessarily weak-willed. It may be that he started with a tentative idea and then, after having gained more information about the chosen vocation, decided that there were other fields which offered him a better future. He should be admired and respected rather than condemned, because he has the ability and the inclination to base his actions on a tentative plan. He is a growing person who is able to make adjustments to changes that are taking place within himself and to changes taking place in his environment.

Acting upon tentative ideas will, in many a case, indicate that the person is substituting rational thinking for "emotional thinking." The very core of scientific thinking is that data are secured and tried out, and that conclusions are formulated only to have these formulations modified when further facts have been presented. The steps in thinking are pertinent at this point. Thinking involves a felt need, the gathering of data, the formulation of a hypothesis, a testing of the idea, and the making of a generalization. Placing a high valuation on tentative ideas involves elements which rather closely parallel these steps in thinking. A person

must have a felt need for a change in ideas. If he is sure that his present stock of ideas is adequate, they must necessarily be fixed rather than temporary. Unless he gathers data about the way these ideas have worked in the past and the way they might work in the future, he will probably see little need for change. Tentative ideas necessarily imply that hypotheses be revaluated. In the case of a tentative idea, the person is at all times testing his idea. To omit this consideration would mean that he felt the questions had all been satisfactorily answered. Making a generalization would probably involve the application of his conclusion to other related problems, with a view to changing the activities involved, if necessary.

It is essential to state again that keeping ideas tentative does not mean that there is no activity. Some people, realizing that there are two sides to most questions, are unable to make up their minds to do anything. They suffer from the mental disorder known as "abulia"—inability to make decisions. Too much deliberation leads to an attitude of indecision. It is, therefore, necessary that one should be more or less arbitrary about his activities and put his ideas into action. The mentally healthy person will avoid abulia by putting his tentative plans into action and giving them a trial, instead of being inactive in the vain hope that the course of the decision will be clarified by waiting. Again the concept of moderation and balance comes into consideration. Actions should not be headlong and precipitate; neither should they be held completely in check. A person faced with the necessity for making a decision should get all the data he can and then put his tentative conclusions into operation.

Learning to Enjoy Life

Telling people to enjoy life may seem a rather pointless bit of advice. However, just as there are ways of achieving mental health, there are ways of learning to enjoy life. Probably the fundamental requisite underlying enjoyment is the exercise of one's capacities and abilities, and closely allied to this is the desirability of expanding and creating interests. It is a psychological fact that, if an organism is in a state of readiness to act in a certain way, then to do so is satisfying and not to do so is unpleasant. The person who has intellectual capacities enjoys being a student; the person who has athletic ability likes to participate in games and sports. Educators can verify the fact that people who can read well generally like to read, whereas those who cannot read efficiently do not enjoy reading.

It follows that the admonition "Learn to enjoy life" is not futile advice

or an outgrowth of armchair philosophy. Enjoyment is based upon certain psychological principles. The enjoyment of life depends upon nothing more extraordinary than the exercise of many of one's capacities for enjoyment, and because man has a great number of capacities, he can learn to enjoy widely. It would be well to have such a variety of experiences that more complete exercise of the physical, mental, and emotional capacities would be possible.

Perhaps the idea of enjoying life can be made more explicit by a description of some of the things that can be enjoyed. Of course, these might include almost anything that is encompassed by human experience —the simple, as well as the complex. They may be costly or free for the taking. Wide variety and personal suitability are factors worth consideration in the development of enjoyment.

In keeping with the fact that the field of enjoyment may be almost as wide as human experience, it is pertinent that men *look for the enjoyable aspects of everyday activities,* take note of the pleasant things that happen during the working day. Human perception is such that people tend to find what they seek. If they look for instances of failure and hard luck, they will probably find them. If they are alert for evidence of happiness and success, those things are more likely to be apparent. People must count their victories, at the same time that they are learning from their defeats. In even the most serious person's life there are aspects that can be enjoyed, if he will become attuned to them.

Another suggestion is to *enjoy the free gifts of nature.* These include not only external things but those within the individual, as well. Fresh air and sunshine; the awesomeness of a thunderstorm; the beauty of white snow, mountains, plains, lakes, running water, clouds, forests, and numberless other natural phenomena are among the "free gifts" that can bring delight. One's own natural gifts—health, intelligence, natural talents, and personal potentialities—may be reckoned as other free gifts of nature than can be cultivated and become a source of enjoyment.

To gratification from these natural gifts should be added a third category—the *enjoyment of the fine arts.* Music, literature, painting, architecture, drama, and the like are rich sources of pleasure and happiness to those who have learned to appreciate them. Art, literature, music, and drama give you opportunities to see beauty and life through the eyes and minds of others. Emotional release and expression of personality are provided by participation in creative processes. But these values are not free; they must be actively sought. Appreciation of man-made beauty

must begin with gaining familiarity, self-initiated, with objects and processes of art.

Religion is another source of enjoyment that is passed on to us by preceding generations. That human beings have a universal capacity for religion seems to be amply proved by the fact that men in all ages and in all regions of the earth have developed religious beliefs and rituals. There seems to be something in man that impels him to extend his personality outward by worshiping a higher being. Religion not only reaches out toward a higher being, but it brings man into closer rapport with his fellow beings. It provides a sanctuary from the misfortunes of this world that offers people time to plan a new method of attack on existing difficulties. Our forefathers fought for the right of freedom of worship, and it would appear justifiable for the present generation to exercise its capacities for religion by taking advantage of the opportunity that has been given to us.

Accumulated knowledge in the guise of *scientific information provides enjoyment* for those who have made the effort to develop their capacities in that direction. Investigating the nature of the world of man is an interesting occupation for the utilization of intellectual capacity. Our heritage provides much information with which to start. Even in ancient times, men were greatly interested in the stars and the planets—phenomena which were far away from them. In contemporary times, study of the nature of man has come into greater prominence. Thus, those who seek knowledge today have available the fields of natural science and also the engrossing study of man himself as possible sources of understanding and of enjoyment.

The mentally healthy person should *enjoy companions*. He should derive some of his greatest enjoyment from contact with people—those closest to him in his family, as well as friends and the short-time acquaintances he meets in the pursuit of special projects, such as Red Cross drives and community-chest soliciting. His friends and relatives should be more to him than sources of help in times of need. He will find in them many of the finest personal qualifications that exist in this world: loyalty, cheerfulness, generosity, kindliness, devotion, faith, hope, and especially love. We all recognize, at least on an academic plane, the fact that respect for human personality occupies a high place in the "good life." Personal adjustment is facilitated when one develops the ability to enjoy companionship by getting acquainted with the strengths, weaknesses, wishes, ambitions, disappointments, and successes of his fellow men.

Participation in a *wide variety of activities* should have a double objective—first, to exercise many of one's capacities and, second, to provide a basis for wisely choosing a special interest or area of activity. That is, *one activity should be made a special hobby.* Such concentration upon one pursuit will give a person an opportunity to develop the competence and knowledge that will bring him the satisfaction of accomplishment and unique recognition.

Doing the Best You Can

The steps for achieving better mental health suggested throughout this book may seem difficult, in some cases well-nigh impossible, to achieve. One is tempted to say, "Only a saint or a god can do all this," which is probably true, but therein lies the challenge to mental health. It is the process of achieving, not the achievement, that is most significant in giving one a continuing goal for personality improvement. There is no panacea, there is no short cut, to getting the satisfactions from life that are reaped as the result of a growth process. It is therefore of transcendant importance that we ask ourselves only to do earnestly and honestly the best we can. This is not a philosophy of mediocrity; it is a very practical and basic attitude.

Some years ago, the author had an experience that has been generalized and capitalized upon in many situations. The experience involved learning to shoot on a pistol range. Instructions had been received, and improvement was noted up to a certain point, short of recognized excellence, then progress ceased. One day the instructor said, "You are having the same trouble that many do at this point. You are trying to do better than you can do. As long as you keep trying to hit the bull's-eye every time, you are going to be tempted to jerk the trigger when you think the sights are lined up with the target. Can you hit the bull's-eye every time?" The answer was "No." "Of course not. Few people can. Can you do anything better than you can?" It was a peculiar question, but the answer was certainly "No." "All right! Just do the best you can. Line up the target, keep *pressing* the trigger, keep pressing, even though the sights do not seem right. Keep pressing; by the time the gun goes off, you will probably be lined up better than when you jerk when things seem right." The advice worked. The score went up to the point of recognized excellence.

"Just do the best you can" is sound advice for other activities. Do not try to shoot par golf on your first day out. Just do the best you can; you will experience less pressure. Do not try to make all A grades if you are now a C student; you will have less anxiety about your work and will be able to demonstrate what you do know. Do not try to save $1,000 on a $3,000 job; just do the best you can and you'll have fewer worries Do not try to reach all the goals for mental health in one year. Just do the best you can and be satisfied with the little steps forward you have made, are making, and will make if you do not become discouraged short of perfection. There will be a great facilitation of adjustment when more people stop trying to be perfect and just do the best they can.

SUMMARY

Putting the principles of mental health into effective operation is not a simple matter. There are many factors involved in adjustment, so there must be many areas that warrant attention. The areas mentioned in this chapter may be of great value if they progress from mere abstractions into motivating principles of conduct. In short, if they are to foster mental health, *these suggestions must be put into action*:

1. Maintain sound physical health.
2. Develop a wholesome attitude toward sex.
3. Achieve objective insight into one's own nature
4. Achieve self-confidence through successful participation in life.
5. Seek to improve relationships with other people.
6. Face stress and strain with emotional poise
7. Substitute planning for worry.
8. Know the values of both dependence and independence.
9. Make provisions for both work and play
10. Place a high valuation on tentative conclusions.
11. Learn to enjoy the many pleasurable aspects of life.
12. Do the best you can.

These principles might serve as a questionnaire to diagnose one's own mental health. Such a checkup can provide a key to needed aspects of growth and thus serve as an outline for individual personality development.

1. Do I pay attention to the simple rules of physical health?
2. Do I consider sex a normal phenomenon of human life?
3. Do I rationalize my conduct, or do I understand my motivations?
4. Have I developed skills which serve as a core for self-confidence?
5. Do I get along satisfactorily with other people?
6. Is every point of stress in my life considered an act of fate against me, or do I look upon obstacles as a challenge to growth?
7. Do I fret about the past and the future, or do I profit from the mistakes I have made and plan for the future?
8. Do I have a reasonable degree of both dependence and independence?
9. Does my plan in life provide a place for both work and play?
10. Do I have set ideas or a closed mind, or do I base my activities upon tentative conclusions?
11. Do I get as much fun out of everyday life as I should or could get?
12. Am I doing the best I can?

A person's answers to these questions will give him a good *starting place* for personality building, by providing an evaluation of his mental health. He can then apply his knowledge of mental hygiene to the construction of a fuller, happier, more harmonious, and more effective existence.

TEST YOUR COMPREHENSION OF THE CHAPTER

Decide whether the following statements are true, false, or questionable, and check with the content of the chapter or compare with others who have studied the material.

1. There are several positive rules of mental hygiene that everyone can employ to his distinct profit.

2. Everyone should provide for some vigorous physical exercise in his daily program pointing toward mental health.

3. One's physical condition determines the nature of the mental and emotional aspects of life.

4. In order to preserve the spirit of romance, women should be reticent about the discussion of sex and participation in sex relations.

5. Ignorance about sex makes it easier to repress unwholesome sex desires and activities.

6. The help of other people is beneficial to an objective insight into the character of personal motivations.

7. The most common cause of lack of self-confidence is recognition of personal limitations.

8. If you are to attain mental health, it is desirable to be successful in every undertaking in which you engage.

9. The best way to improve your relations with your fellow men is to determine that you will be friendly to everyone you meet.

10. Poise in meeting stress and strain is primarily an emotional, as contrasted to an intellectual, problem.

11. It is probable that only the person who has no brains with which to think is capable of achieving control over the matter of worry.

12. Since the person who has everything provided for him in youth starts life on such a high plane, it is probable that his ultimate success will be greater than that of a person who starts with much less.

13. The definition of work and play must be, rather predominantly, an individual matter.

14. Tentative ideas are rather dangerous because there is a likelihood that indecision will lead to a lessening of activity.

SUGGESTED READINGS

Overstreet, Harry A., and Bonaro Overstreet, *The Mind Alive*, New York. W. W. Norton & Company, Inc

This top-ranking book in the nonfiction category well deserves its place. It deals with the encompassing importance of emotional health and suggests orderly steps to achieve expression of personality. As a supplementary book in mental hygiene courses, the students have been uniformly enthusiastic about it.

Sappenfield, Bert R., *Personality Dynamics*, New York: Alfred A. Knopf, Inc.,

This is a technical presentation of personality from the psycho-analytic viewpoint. Various ways in which individuals meet conflict are described in chapters which deal with the so-called defense mechanisms. Students who are psychology majors will find this volume challenging.

Shaw, Franklin J., and Robert S. Ort, *Personal Adjustment in the American Culture*, New York: Harper & Brothers,

Adjustment is considered by these authors to be an interaction process with others in our particular cultural milieu. Sociological and psychological concepts are combined to aid our understanding of problems involved in adjusting successfully to others and to ourselves.

Terhune, William B. (ed.), *Living Wisely and Well*, New York: E. P. Dutton & Co., Inc.

One of the three contributing authors deals with mental hygiene in childhood, another with the mental hygiene of adulthood, and the third with mental hygiene in later maturity. Each chapter is sound and constructively applicable. Startling figures to emphasize the need for a comprehensive program of mental hygiene are given.

Name Index

Subject Index